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SERMON FROM LUKE XXI. 33.

BY THOMAS PECKHAM RODMAN.

"Heaven and earth shall pass away; but my words shall not pass away."

AFTER speaking of wonderful changes, in the course of which men should feel all the pains of fear and doubt and disappointment, the Lord speaks words of encouragement and consolation to all that trust in him, and then says to his disciples, "Heaven and earth shall pass away; but my words shall not pass away."

The words which he speaks concerning these changes have been thought by some to relate to the destruction of Jerusalem; by others they have been considered as relating both to this event and to the destruction of the world, which some men understand to be foretold in these words, and which they expect to be followed by the creation of new heavens and a new earth, — a new material universe.

But it appears from some of these words, that, whatever these changes may be thought to be, they are such as shall be witnessed at the coming of the Son of Man, when he shall appear to judge the world. In the midst of these changes,

while signs and wonders cover the face of the sky, the Son of Man is to be seen coming in a cloud: such is the prediction made in the literal sense of some of these words. But, at the destruction of Jerusalem, these wonders were not seen, and the Son of Man did not appear coming in a cloud. The words are not, therefore, to be considered as spoken concerning the destruction of Jerusalem. Some of these words indicate, in their literal sense, the speedy fulfilment of all of them; but their literal fulfilment has not been seen to this day. From a careful consideration of all of them, we must conclude, that, like the predictions of prophecy, they have spiritual meanings, to which all other meanings are subordinate.

The prophetical predictions concerning the first coming of the Lord were not all of them literally fulfilled, but they were all spiritually fulfilled. Men, understanding the prophecies in a literal manner, expected that the Messiah was to be a new King of the Jews, who was to break the Roman yoke, and re-establish the throne of David; but they were disappointed: and yet we learn from the Gospels that all things written in the Scriptures concerning Jesus were accomplished. As it is with the prophetical predictions of the Old Testament concerning the coming of the Lord, and the new kingdom of heaven to be set up when he should appear, so it is with the prophetical predictions of the New Testament concerning the second coming of the Lord: we are to look to their spiritual meaning, that we may draw from all of them doctrines of life, and perceive, in living according to those doctrines, what is that permanence of the words of the Lord which he declares in saying, "Heaven and earth shall pass away; but my words shall not pass away."

The declaration of the Lord, which we are now to consider, concerning the transitoriness of all things but his words, we are to regard as being made respecting men's thoughts and his thoughts, men's ways and his ways, human imaginations and the eternal realities of divine truth. All the words which he spoke were according to the real truths of the Scriptures that were written before he appeared in the world as a man; but he said many things which are contrary to the apparent

meaning of what we read in those Scriptures. The law of retaliation, the limited law of love to one another, the law of divorce, which the Jews regarded as righteous laws, he condemned; for he said of the law requiring eye for eye and tooth for tooth, that it was not to be kept, and that evil is not to be returned for evil; that loving enemies as well as neighbors is according to his new commandment; and that the easy loosing of the ties of marriage, common to the Jews of that day, was allowed in accommodation to the hardness of their hearts, and that, at the beginning, it was a thing unknown. But still he said that Moses wrote of him, and that believers in Moses would believe in him. And of the law, as declared by Moses, he said that not a jot or tittle of it should pass away till all of it was fulfilled, — till it was seen to be filled with his own life. In Moses, in the prophets, and in the Psalms, he showed his disciples, after his resurrection, things concerning himself. He said of his own words, that "they are spirit and life;" and he commanded his disciples to proclaim his words. Moses and David, and all the prophets of old time, speak of him; and he fulfils all the words that they speak. The evangelists, and the prophet of the Apocalypse, speak of his deeds, and declare his words. And so we see that the whole Scripture, old and new, is made up of his words, which he says shall never pass away.

It is of the Sacred Scriptures that we are to think, when we call to mind what the Lord declares concerning his words, which never pass away; and we are to think of them as containing doctrines taught by the Lord. His doctrines are doctrines of life. They teach us how we ought to live, and from whom comes our help in living as we ought; and how we are to approach him, and ask him for what we need. They reveal to us our Father in heaven, the giver of our daily bread, and our deliverer from evil. They reveal to us heaven and hell, and the means of attaining the one, and escaping the other. They show us the way of life. They tell us why we need to be saved, and how we can be saved. They tell us who is our Saviour, and what he came down from heaven to do, and what it is our part to do as recipients of the benefits of his work

of redemption and salvation. They tell us how he loves us; and, in telling us this, they tell us how we should love one another, according to his commandment to love one another as he loves us. They show us that the work of believing in him involves the work of giving up our own wills, as our Saviour says he gave up his while he lived as a man on the earth. They tell us how to live so as to know how it can be true that our Saviour, and our Father in heaven, are one. These changes they tell us; and, in learning from them these things, we learn innumerable particulars which these things include. The Sacred Scriptures are like the sky, in which the naked eye sees many things in a wide space, but in which the eye invested with telescopic power sees many things, where in a small space, without that power, it could see but one. They are like the mineral world, where chemistry unveils innumerable elements in what seemed to be but a simple substance. They are like the world of insect-life, where, without glasses, we see only clouds of minute beings, and these without beauty, and almost without form; but, with glasses, we see distinctness and individuality and symmetry and elegance and splendor; and where, in a single being, we see numerous parts, which at first seemed but few. They are like the world of vegetable life, where microscopic sight discovers wonders in the coarse integuments of plants and fruits, and even in the excrescences upon them. They are like a casket containing beautiful gems; and like the gems themselves, which, in the light, display various beauties of color, according to the directness and intensity of the light in which they are displayed. They are like the human body, which, though presenting to open view a wonderful arrangement of body, limbs, and features, all demonstrating use, and exhibiting beauty in great variety, contains within itself innumerable tissues, each in its own peculiar structure and functions displaying to the instructed mind a world of wonders, to the praise of Him by whom we are so "fearfully and wonderfully made." And the Sacred Scriptures, being such, can be for ever the object of contemplation for the progressive human mind, that opens itself in this world to the light of divine truth, and so begins the everlasting advance towards the

knowledge of the infinite divine life from which our life proceeds.

In coming into the knowledge of the inner things of the Sacred Scriptures, we have to pass through many states, and, in passing through them, to experience many changes. Things which seemed as enduring as the heavens and the earth, are, in the experience of these changes, found to be of comparatively short duration; not destined to abide for ever, but only to serve, in their temporary continuance, things which are eternal. We find delight in some new idea, and suppose that we have reached at last the very heart of the truth. But we are to come again into states of inquiry. We are to be made to feel that we have not gained all that is set before us. We must see that we must learn more truth that we may do more good; that we are to find greater breadth on the commandment; that we have a wider scope of duty, and reach to greater lengths of goodness: for every truth is presented to us, not that we may have more delight in seeing its brightness, but that we may find in the light of it new paths of usefulness, in which we may gather fresh fruits from the trees of life that grow by the wayside. But, on coming to this new state, we experience a feeling of loss. What seemed before to be stable is now seen to be unenduring. It is not the real truth that we have apprehended, that now eludes our grasp: all that is real remains; and with this all that is new and true coalesces, and becomes one. But mistakes accompanying the thought that we had acquired all the truth will be corrected; and so many things must vanish; and the world of ideas in which we lived will pass away, both its heaven and its earth: for our thoughts and feelings with respect to the Lord will be changed; and so, too, will our thoughts and feelings with respect to the neighbor. And this change will not be effected without some commotion, like the overthrow of cities in the earthquake, like the disappearance of the face of the sky in the darkness of the storm. But we shall survive the shock, and see new heavens above us, and feel a new earth beneath our feet.

Such changes as these are among the changes that are meant by the passing-away of heaven and earth; and recovery from

the effects of such changes as these is one kind of demonstration of the permanence of the words of the Lord. Even in the regenerate or angelic state of life, there are changes which will attest the truth of the declaration of the Lord: "Heaven and earth shall pass away; but my words shall not pass away." Changes in the life of regenerating men, and changes in the life of regenerate men, — that is, of angels in heaven, — attest the truth that man is a church in the least form, and a heaven in the least form; that he is even a little world; and that in every individual mind there is a theatre for all the divine operations, as well as in the whole church, the whole heaven, the whole world. These changes give to each individual man assurance of the truth taught in the declaration of the Lord: "Heaven and earth shall pass away; but my words shall not pass away." They lead each one to experience the power of the words of the Lord in their spiritual sense. Every one who reads this declaration as the words of the Lord, who believes that it is a testimony by the Lord himself to the permanence of divine truths, to his faithfulness to his promises, to his steadfast mindfulness of his covenant, to his unchanging goodness and truth, in sustaining the spiritual life of all that live according to his commandments, knows that it is true; and he does not need any other evidence of its truth than the work of the Lord within him. He is learning the genuine internal sense of the Sacred Scripture, by experiencing the internal destruction of old things, and the making of all things new; and his mind dwells more upon the meaning of these words of the Lord, with respect to the things of his internal life, than upon their meaning with respect to any thing else. He does not look anxiously to the heavens above him to see them suddenly changed as a vesture, and tread fearfully on the earth lest he should feel it sinking beneath him; nor does he watch for the signs of the approach of these things. He does not spend much time in questioning what is the meaning of the seeming predictions of outward changes, since there is no literal fulfilment of them, and since, because predictions concerning the first coming of the Lord were not fulfilled in his coming, in their literal sense, there is no reason to expect their

literal fulfilment. But though such coming to the knowledge of the words of the Lord as he experiences is indispensable, and though it is experienced by all who are living lives of departure from evil in the fear of the Lord, other kinds of knowledge of the Lord minister to this kind of knowledge. And it is good to have other kinds of knowledge of the words of the Lord; and the Lord has provided means for us to attain it, if we desire to possess it.

He has been pleased to make known what is to be understood by his second coming, and what is to be understood by the destruction of the heaven and the earth, which accompanies his second coming. His second coming in the clouds of heaven is the manifestation of himself as the subject of the Sacred Scriptures, and causing it to be made known, that, when the internal sense of the Sacred Scriptures is known, he is seen to be the subject of them. While he appeared as a man on the earth, he foretold that many would fall into evil of life, and that their love would wax cold; and that false Christs should appear, and many be deceived; and that then he would come. Now, what he foretold came to pass. Even while the apostles were living, there was a great falling-off from goodness and truth; and of this we have abundant proof in their epistles: and, after their time, false doctrines and evil practices prevailed to a great extent, until at length men learned to believe, that believing, without doing the truth, would save them. They had false ideas of our Father in heaven, about his seeing that men needed to be saved, and about the means that he provided to save them, and about the way in which men should avail themselves of his provision for their being redeemed and saved. While these false doctrines held sway over the world, the true meaning even of the literal sense of Sacred Scripture was well-nigh lost for ever. To bring men back to simple belief in the Word was a necessity. The heaven of which men thought must be shown to be no heaven; and the church which they called the church — that is, the doctrines which were taught as the doctrines of the Word — must be shown to have no foundation in truth. These things being done, heaven and earth would pass away, according to the true meaning of the

declaration of the Lord, "Heaven and earth shall pass away." While men on earth were learning to believe these false things, men in the spiritual world who believed them were associating themselves together, and calling their associations "heavens." In these associations, some, who really desired to live good lives and learn heavenly truths, were to be found associated with those who hated goodness and truth. The breaking-up of these associations, by leading the good to real heavens of angels, and leaving the bad to find their way to infernal societies, was another way in which heaven and earth passed away. But, as men in the spiritual world and men in the natural world found life and peace in learning new things from the Word, it was seen, that, though heaven and earth passed away, his words did not pass away.

In contemplating the fulfilment of this prediction, we can see, that, for a long time, men's minds have been free from a sense of obligation to believe against their reason; that, for a long time, a good life has been regarded as the chief thing in religious character; and that thoughts of the Lord as the giver of life, as well as the teacher how to live, have more and more prevailed in the world. Dogmas are giving place to genuine doctrines; the words of men are felt to have less weight, and the words of the Lord to be the words of eternal life. These changes in theological and religious affairs are too marked for any thoughtful mind to overlook. They indicate a new dispensation of divine truth, under which men can think freely, rationally, and, at the same time, religiously. Some may abuse the freedom of this day; but all have opportunity to secure divine gifts in great abundance, and to appropriate them to the uses of the kingdom of heaven, and to prepare themselves for the blessedness of eternal life. In such a day as this, we need, more deeply than men have needed before, to ponder the declaration by the Lord, "Heaven and earth shall pass away; but my words shall not pass away." In giving up old things of men's invention, we are strongly inclined to invent new things for ourselves, and not to look to the Lord, who makes all things new. More than at any time do men now need to regard the Sacred Scriptures as the words of eternal life, — the

words of the Lord, that are never to pass away. The true glory of this age is the light of the Word: but all cannot see the source of the splendors that blaze around us; and some are apt to think them to be the effect of man's wisdom and might. They only, who endeavor to live more humbly as keepers of the Word, have their eyes prepared to behold the wonders of the Lord, in his raising up the tabernacle that was broken down, and in gathering the outcasts of Israel; giving to men freedom to worship God in spirit and in truth.

Only the imaginary heavens pass away: the real heavens remain, and the earth under them abideth; and the people whose God is the Lord see in them new heavens and a new earth. Falsities in theology lose their hold on human minds; showy exhibitions of mere external goodness — like the casting-in of gifts by the rich men into the treasury, contrasted with the widow's offering of all that she had — can impose upon us no longer. Though we condemn ourselves, we cannot help owning the truth on the subject of genuine faith and genuine charity. And, besides these great changes in the world of human society, we know that there are other changes in which the Scriptures are fulfilled, — changes within us, which make us fear God, as those who have no changes cannot do. We see how we need to go on in the knowledge of the Lord; not resting in past attainments, but seeing that all real goodness, all heavenly usefulness, is progressive; and that, as we do more good, we learn more truth.

Such reflections as these in which we have been engaged this morning show us the excellence of the Word; its fitness for our instruction and comfort here, and its fitness for our advancement in heavenly life for ever. Angels in heaven rejoice in the Word: ministering to the minds of those on earth who love the Word, they feel its power and see its glory. And, among our hopes of heaven in the life to come, none can be more inspiriting than the hope of living by the Word as angels live, seeing to eternity that the words of the Lord never pass away.

PROGRESS OF THE AGE IN MUNICIPAL LAW.

Messrs. Editors, — The following Essay was written for the purpose of being read at the Centenary of the New Church at Portland. Having been prevented from being present on that occasion, I place it at your disposal.

A. W. P.

In no respect, probably, have the new times been more beneficially felt than in the change which they have wrought in the great department of *municipal law*. By this term, I mean to include all that body of law which government adopts, and enforces upon the citizen. Thus defined, it embraces all constitutional codes as well as legislative enactments, and that great mass of unwritten law known as the "common law" of the realm.

It must be evident, upon the least reflection, that in no particular can the great object of the new dispensation be so extensively promoted and secured as in this direction. The essential element of this dispensation is freedom, — freedom of belief, of speech, and of action. This is the great *substratum* which underlies all systems of wholesome reform, and gives activity and growth to all measures of spiritual progress. At the same time, it is also true that this very freedom is in itself evidence of this progress, and thus at once the cause and effect of it.

For the promotion of this great object, — the freedom of the citizen in spiritual things, — we are ever to be principally indebted to the State. To its laws, and the institutions which it upholds and fosters, we are to look for that favor so essential to spiritual growth in the community. Without this, like seed sown among thorns or on rocky ground, good may start into life, but it will soon wither for want of nourishment, or be choked by the weeds of opposition. It is only in the degree that such freedom is enjoyed in the State that man rises to the dignity of his nature, and can justly claim the man's estate or his true destiny.

All real progress in spiritual things in the world, in order to its permanency and success, requires a natural form for its embodiment. All spiritual good must have its corresponding natural outbirth, all thought its expression, all feeling its action, all internal desires their outward manifestation, otherwise they will stifle and die.

It is the great object and end of the municipal law to govern and control the action of the citizen, thus the external of his life. How important, then, that this government should be guided by correct principles, to the end that the spiritual freedom of the citizen may be preserved in its integrity! And, in particular, how very important is it that the State should, by its laws, adopt and enforce no principles of government hostile to this spirit of freedom, or such as are designed for its extinction! The history of the past centuries is but too faithful a witness to the fatal consequences of such a perversion.

It becomes thus a very interesting subject of investigation to watch the changes which have taken place, during the century now closing, in the national codes of laws, and especially in those States where the great principles of civilization have borne sway. It becomes so, not only as a means and cause of spiritual advancement in the future, but also as evidence of that advancement hitherto, and thus of encouragement.

In no respect has the past century been more particularly signalized than in the rapid strides which have been made by governments in the bestowal of free principles upon the citizen. The laws of almost every State have more or less felt the influence, and borne testimony to the efficacy, of the new times. Thus has been realized the correspondential effect of the new spirit which has pervaded the societies of the world. The essential character of God's government and laws is freedom, in its utmost, unlimited extent; and all progress in human governments must be in the same direction. The old obstacles being removed, the nations of the world are more free to adopt the essential elements of true government; and hence we should naturally expect to find the greatest changes in their respective codes. And such we find to be the fact. In every

department of law the greatest changes have taken place, all tending to the principle of freedom, and bestowal of right and justice in the administration.

Foremost in this progress, and most important in the changes now alluded to, is that vast improvement, which, during the past century, has taken place in the great department of *constitutional* law. For several centuries before, there had been occasional steps taken, in the right direction, in the great principles of government: the citizen had now and then extended his measure of freedom and right by extorting from royalty some item of liberty, and thus made some accession to the privileges before enjoyed. Thus the *Magna Charta* had been secured; the writ of *Habeas Corpus*, and other similar grants, had been made. Little, however, had comparatively been done, before the middle of the last century, to bestow upon the mass of mankind their due share of influence and power. Royalty still held its iron grasp upon the body and soul, the will and energies, of the man. For the new era was it left to bring the citizen into the seat of power and royalty, and make him the arbiter of his own destiny. The science of self-government was, as yet, not conceived, — that government which can alone consist with the true principle of freedom; for, until a man is intromitted, as it were, into the government, and thus has an efficient voice in the ordaining of his own laws and institutions, he cannot, in any true sense, be said to be free.

Such an advance was left for the age of the new dispensation to achieve; and the *New* World was selected most appropriately for the scene of its first great development. Providence, it would almost seem, had kept this our soil in its virgin state of purity for the great end of here evolving, in their infancy and weakness, those mighty principles of government, which, in their strength, had the mission to perform, of subduing all the old dynasties and tyrannies of the world. The result has accordingly been most propitious and astounding.

The establishment of our general constitutional government, and that of the thirty-one distinct sovereignties which compose it, each with its own republican constitution, forms the

great crowning-point in the history of the world. Probably no other human event of equal importance, regarding its direct and consequential effects upon the good of mankind, natural and spiritual, has ever transpired since the world was first made subject to man's power. The essential guaranties of all these charters of right are those which insure to the citizen the great principles of religious and moral as well as physical liberty.

Who can begin to conceive, much less to calculate, the vast and never-ending influence which this great measure of American constitutional freedom has already had, and for all future ages will continue to have, upon the good of all mankind?

Aided by our example, and strengthened by our sphere, the spirit of the new times has since been able to effect its mighty work, with more or less success, in almost all parts of the world. The uneasiness and disquietude of the people everywhere, in their submission to oppressive governments, are among the great characteristics of the age. New laws, and grants of right, all in the direction of freedom, are everywhere, even among the most tyrannical powers, continually conceded. The whole American continent is more or less a witness to our assertion. In England, though the form of royalty still remains, yet it is a royalty having merely the show and name of power, while the people are the real governors and the framers of their so-called constitution, using the royal tenant only as their servant to carry their wishes into effect. As has been well remarked by a leading English journal, "The sovereign of England only transacts business through the recognized ministers of the crown; and they have always in view the prospect of their being called to account in Parliament for any negotiations they may enter into. The Queen of England is chairwoman of the great joint-stock company of English citizens." What of the old loaf still remains is destined soon to be thoroughly leavened by the new dispensation. The advance made in the British constitution during the last century has been beyond calculation.

In France, too, a similar, though as yet not so successful, change has taken place. The Napoleon code, the embodi-

ment of the mind of its great originator, is one of the greatest achievements of the kind ever produced in any age or country. It was a great stride in the cause of constitutional law; at once the cause, measure, and effect of progress in that empire, which speaks in thunder-tones for freedom. Though its great author soon passed away, this monument of his and his nation's greatness still remains, surviving revolutions and changes of government, and held in greatest authority, not only in its own country, but respected abroad as a most magnificent and authoritative code of municipal law.

But it is not alone in the great principles of constitutional law that the influence of the new times is felt. The same spirit pervades the whole mass of laws which the several nations of the world have adopted for the regulation of the private rights of their citizens, and the obligations of the citizens to the government. In the great system of judicial practice, the most important changes are everywhere seen.

The great mass of law, by which the rights of the citizen are determined, is that body of unwritten principles known as the *common law* of the land. This system has been the legacy which each generation has bequeathed to its successor for a long course of ages. The memory and history of man fail to detect its origin. As it came from the hands of its great masters of the sixteenth century, from the legal minds of the age of Elizabeth, as it had been evolved in the Year Books of the previous centuries, and in the records of such old reporters as Jenkins, Kielway, Benloe, and Dyer, and such authors as Littleton and Coke, Plowden and Hale, the system stood forth a massive monument of stern, unyielding principles, of symmetrical parts, but harsh, cold, and relentless. Like the old Gothic architecture of the age, — massive and grand in external show, with its tall arches, its high-reaching pillars, and its firm buttresses, — it was well adapted to fill the eye, and awe the observer; but, at the same time, it was destitute not only of the graces of beautiful ornament, but also of all the comforts and conveniences of use. In those ages was produced that grand and imposing catalogue of legal maxims, so wonderfully expressed in the law-language of the day, and

preserved to us in the original Latin form, which, for importance in matter, brevity of expression, and force of meaning, true and exact, are without parallel in human composition. Their application was the stern decree which the iron hand of Justice enforced blindly, and without mercy.

Under the softening influence of the new times, how has this harshness disappeared, and been made to give way to the practical demands of society! To say nothing here of the inroads made upon them by legislative interference, courts have everywhere been engaged in fitting these principles to the wants and uses of life. Though they are still regarded as the truthful exponents of law, yet the application is no longer of that unyielding character that demands their enforcement at the expense of justice. In a word, the old form is now filled with a new spirit. While the great Gothic temple commands our awe and admiration by its stately structure, and firm, imposing architecture, yet, at the same time, it is now so embellished with those graces of art and finish, that it commands our love for its beauty and use. The old system was the uncouth yet firm and solid skeleton. This has now been clothed upon by the beautiful covering of muscles and fibres and veins and nerves, and overdrawn by the enveloping beauty of flesh and skin, till the skeleton has assumed all the perfect form of man in the stateliness of his Maker.

Hardly had the new age been ushered in, when the bench was graced by the genius of a Mansfield, under whose administration the old principles of the law began to give way to a more practical construction. Since his time, new progress has continually been made in all branches of the unwritten code. As new wants have arisen under the new phases of society, and new demands made, the judiciary have been on the alert, and ready to obey. The great principles of law and equity, which at first were so variant as at times to be diametrically opposed to each other, have ever been converging, until in several States they have finally coalesced, and become one system. In those States where the two are still kept distinct, equity has infused the greatest amount of its leavening effect upon its brother code. It has even originated, in the common

law, new rights of action, and new remedies, to meet Justice in her demands, to the end that the remedy shall always be co-extensive with the rights of the citizen. The spirit of the new era is everywhere seen diffused throughout the whole mass of the old code.

But it is more particularly to the *statute law* that we should look for the signs of change. As before remarked, the common law is a system of principles antedating the times of the new era, and reaching back to the unknown, unfathomed ages of the past. The duty of the court is to apply and enforce those principles. Theirs is not the duty, or the power even, to overrule or annul them. All the court can do is so to infuse the new spirit into them, that, in their application, they may work no hardship unnecessarily. Theirs it is to soften and bend to the uses and wants of society the principles which were originated for a more rude and sterner race; to fill the old forms with a new life fitted to meet the wants of the better times of the present age.

But many of the principles of the old law have been found altogether unfitted for the times in which we live. Their form was not even fitted as a tenement for the indwelling of the new spirit. The body, thus too small, distorted, or otherwise unfit for the great soul to dwell in, the legislature steps in, and exorcises altogether. This is one of the rights which our people have secured under their right of self-government; and it is a right which, in these latter days, has been most frequently exercised. In no respect have the new times been more signalized than by these great inroads, which, by modern legislation, have been made into the old forms and principles of law. Time would fail to even allude to them all.

The manifold branches of industry and business; the ever-varying rights of individuals in their intercourse with each other, as subjects and officers, as members of diverse trades and occupations, as aliens and citizens; the regulation of trade, of commerce, of the arts and sciences, and their protection and encouragement; the modes of establishing and ascertaining the disputed rights of individuals; and a thousand other matters, — have demanded and received full consideration from the legis-

lative department of government. One has but to read their successive enactments to see the gradual working of the new spirit, and its advancement in the direction of freedom and right. Though at times, in the zeal of party or by mistake, a step backward has been taken, yet following legislatures, chosen anew from the mass, have never failed to put things right at last. No respect for precedent or for party has allowed any enactment, at war with the spirit of the age, long to remain on the statute-book. The spirit of the new times, which is an honest as well as a progressive spirit, is welling up continually in the minds of all men; and its supremacy is just as certain as that the majority give themselves up to sober reflection or listless obedience.

This spirit is one that has the greatest good of man for its end; and, to attain that, it prompts all measures of truth and exact justice, and the shortest and most certain mode of attaining it. Though at times balked, it notwithstanding struggles on for the attainment of its object, and will at length succeed. The car of the new times is rolling on; and woe be to those who remain too long on the track!

The abrogation, in many States, of all set forms of proceedings in courts of law; the abolition of special pleading, — a system of the common law, of most stupendous and imposing grandeur; the laxity now allowed in the introduction of evidence in support or defence of claims; the allowance of interested persons, and even of parties themselves, as witnesses in the trial of causes, — are all movements in the right direction for the establishment of justice and right. These must all be regarded as the outbirths of the new spirit.

The recognition of woman, sustaining the relation of *wife*, as a person having rights in law, is another of the triumphs of modern legislation over the old form of the common law. A *feme covert* was, in the old law, an almost ignored existence: now, in some States, the law allows her an equality of right with her husband, in every respect, as to her property. Whether, in the future progress of society, she shall be endowed with the man's position and responsibilities, remains to be settled. God forbid, that, until she ceases to be a woman, she shall claim to be a man!

The mercy with which the State now treats the poor debtor is another evidence of the spirit of the new era. The abolition of imprisonment for honest debt, in many States, and the liberal exemption of the debtor's property from attachment and execution, have done much to remove a dark stain from the letter of the old law.

In the same connection may also be mentioned the abolition of odious and degrading punishments. The pillory and the stocks, the whipping-post and maiming, have, in most — we *could* properly say all — civilized communities, given way to the Christian spirit of the times.

The entire separation of law from the subject of divine worship, and thus the separation of the Church from the State, is one of the last great triumphs of the new age. Complete freedom in religious matters, free from regulation by State laws, is the goal which all civilization must ultimately reach. It is the great essential doctrine of life in all true government. Many States have already reached it; and their influence is bound to hasten on the day of the universal emancipation of the Church from the State.

But time fails me to go further over the long catalogue of change which the new era has imposed upon the old dynasties. The whole mass is in a ferment, and undergoing the leavening process. It will continue, until, in the course of time, we may confidently predict that human laws shall become at one with the divine, and thus in conformity with the great principles of justice and truth.

NOTICE OF AN ESSAY ON CLASSIFICATION BY LOUIS AGASSIZ.

No. II.

In the paragraphs quoted in the last number of the Magazine, the author of this work lays down the following principles; namely, that there is a classification in the animal kingdom which is not at all the invention of human minds, or the result

of physical causes, but the work of God; that the groups in that classification have a real existence in nature; and that each has its own distinct, peculiar character.

He adopts as the best outline of this classification, as far as it is known, the following grouping: The kingdom is divided into four branches; each branch into classes; each class into orders; each order into families; each family into genera; each genus into species, and within the species are the individuals.

In the second chapter he gives the characters of these groups. Under the head of Species are the following general views: —

"Before attempting to prove the whole of this proposition, I will first consider the characters of the individual animals. Their existence is scarcely limited, as to time and space, within definite and appreciable limits. No one, nor all of them, represent fully, at any particular time, their species: they are always only the temporary representatives of the species, inasmuch as each species exists longer in nature than any of its individuals. All the individuals of any or of all species now existing are only the successors of other individuals which have gone before, and the predecessors of the next generations: they do not constitute the species; they represent it. The species is an ideal entity, as much as the genus, the family, the order, the class, or the type: it continues to exist, while its representatives die, generation after generation. But these representatives do not simply represent what is specific in the individual: they exhibit and reproduce in the same manner, generation after generation, all that is generic in them, all that characterizes the family, the order, the class, the branch, with the same fulness, the same constancy, the same precision. Species, then, exist in nature in the same manner as any other groups: they are quite as ideal in their mode of existence as genera, families, &c., or quite as real. But individuals truly exist in a different way: no one of them exhibits all the characteristics of its species, even though it be hermaphrodite; neither do any two represent it, even though the species be not polymorphous; for individuals have a growth, a youth, a mature age, an old age, and are bound to some limited home during their lifetime. It is true, species are also limited in their existence: but, for our purpose, we can consider these limits as boundless; inasmuch as we have no means of fixing their duration, either for the past geological ages, or for the present period; whilst the short cycles of the life of individuals are easily measurable quantities. Now, as truly as individuals, while they exist, represent their species for the time being, and do not constitute them; so truly do these same individuals

represent at the same time their genus, their family, their order, their class, and their type, the characters of which they bear as indelibly as those of the species.

"*As representatives of Species*, individuals bear the closest relations to one another: they exhibit definite relations also to the surrounding elements, and their existence is limited within a definite time.

"*As representatives of Genera*, these same individuals have a definite and specific ultimate structure, identical with that of the representatives of other species.

"*As representatives of Families*, these same individuals have a definite figure, exhibiting, with similar forms of other genera, or for themselves, if the family contains but one genus, a distinct specific pattern.

"*As representatives of Orders*, these same individuals stand in a definite rank, when compared to the representatives of other families.

"*As representatives of Classes*, these same individuals exhibit the plan of structure of their respective type in a special manner, carried out with special means and in special ways.

"*As representatives of Branches*, these same individuals are all organized on a distinct plan, differing from the plan of other types.

"Individuals, then, are the bearers, for the time being, not only of specific characteristics, but of all the natural features in which animal life is displayed in all its diversity.

"Viewing individuals in this light, they resume all their dignity: they are no longer absorbed in the species, to be for ever its representatives, without ever being any thing for themselves. On the contrary, it becomes plain, from this point of view, that the individual is the worthy bearer, for the time being, of all the riches of nature's wealth of life."

On another page is the following brief summary: —

"*Branches*, or *types*, are characterized by the plan of structure;
"*Classes*, by the manner in which the plan is executed;
"*Orders*, by the degrees of complication of that structure;
"*Genera*, by the details of the execution in special parts; and
"*Species*, by the relations of individuals to one another, and to the world in which they live, as well as by the proportion of their parts, their ornamentation, &c."

There are two striking principles in this grouping. One is, that the groups do not pass into one another by any continuous gradation; but they differ in kind, and form distinct steps in a series: the other is, that the member of the kingdom, by the addition of a certain kind of characters, becomes a member

of a branch; by the addition of another kind, a member of a class; and so it takes successively new characters, until it is ultimated in a material form, — that of an individual.

That there is order throughout the animal kingdom, we cannot doubt, for there is order throughout all of God's works; and, besides, animals correspond to affections: and as order reigns in the relations of the affections which unite to make the will of an unperverted human soul, so order must reign in the relations of the beings which together make up the animal kingdom. But that the principles of classification put forth in the work before us are the principles of that order, and that the system of grouping laid down there is a true expression of it, we cannot confirm by any New-Church truths: for such things belong to merely natural philosophy; and it would be presumptuous and dangerous to press spiritual truths into the service of confirming our views of nature. We may, however, compare what we deem to be principles of the order of nature with the deeper principles of order which flow from essential spiritual truths; and in this way the latter may be illustrated, and the former corrected.

When we think deeply about any material thing, it stands out before us in two different general views. In the one, we see its relations to things around: in the other, we see its own being and character. In the one, the sunlight of its own world is shining upon it, showing its proper place in that world, and how it enters in to make up the beauty and perfection of the whole; and, if the whole is to us the work of God, it is one of his works: in the other view, things around vanish; its own external form is but a stepping-stone to the essential characters of its being; and these lead us upward toward the Source of being. We may think of a drop of water, now as a drop in the ocean, now as rising in vapor and falling in rain, nourishing some stalk of grain, and then made into food for some living creature, and then beginning a new round of duties; and, as our thoughts follow it over the earth, we ask, Who thus fitted all things together, and gave the drop its part to do in the infinitely varied work of nature? Again: we may take the drop, forget the world around, and think of its own properties, —

of its clearness, of the heat within which raised it from ice, of the force which draws its particles together, — and then look for the causes of these; and our minds are turned to the Source whence all causes flow. A blade of grass meets our eye amid a field of blades; its roots reach out in soil which has been formed by ages of crumbling rocks and mouldering plants; the winds bring it sustenance from far-off countries; and the heat that warms it into life, and the light that yields its green, have come from the sun, and crossed the orbits of planets on the way: and so, from the growing blade, our thoughts wander far and wide over the world in which it grows. But look at it alone; see its graceful form, its bright color, its wonderfully woven tissue; then rise to the life which is pressing in and expanding it; then look off to the life of other plants; and then take another step upward toward the Source of life.

This is the way in which things come to our minds, because it is the way in which they exist. Every thing material is immediately dependent upon God for its being, and so looks, as it were, upward toward him; and it unites with all other material things to make up the material world, and so looks outward to things around. The same is the law of human life: for one of the two great commandments directs us to God; the other, to our neighbor. This principle, thus vague as a matter of common experience, becomes clear and defined in the light of the doctrine of degrees. From that doctrine we learn that the natural world is the lowest of a series of planes of existence, each continuous in itself and distinct from the others, but related to the others by a full correspondence, — such, that the natural world is an outward form, an effect, an image, of the planes above. Or, in other words, being, as it flows from God, takes upon itself an outward form, and makes with it the celestial plane; then, descending one distinct step or degree, takes on an additional outward form, and makes with it the spiritual plane; then, again descending another distinct step or degree, it takes on another form, and makes the celestial-natural or spiritual-natural plane; and finally puts on the last and most external form, and rests as it were in the natural

world; the outward forms, or recipient vessels, like the being itself, coming from God. This *same* discreteness of the degrees, and continuity of each, cannot exist in either one plane; but they are imaged in each, and are, in some form or other, everywhere the law of existence. Is not their image in the system of grouping before us? A member of the animal kingdom, by the addition of certain characters, becomes a member of a branch; by the addition of another set of characters, it becomes a member of a class; and so down, until, in the individual, all the characters of all the groups above are united and ultimated. Is not here an image of the law of degrees, according to which, being, as it flows from its source, takes on, through a series of planes, new and distinct characters at each, till it is ultimated in the natural world? Again: is not the discreteness of the degrees imaged in the distinctness of the groups, which differ, not by quantity of any one character, but in the kind of characters?

According to the law of degrees, as we rise from one plane to another, and the external coverings are dropped off, the interior and essential characters of being stand out more and more prominently, and the outward form becomes more and more subordinate. The essential characters of an animal's being belong not to the body, but to the life within. If, then, the principles of the grouping before us truly take their origin in principles of the law of degrees, as the external characters are dropped off in rising from one group to another, the characters of the life will stand out more prominently; that is, while the characters of the lower groups have more reference to the outer world and to the body, those of the higher groups are more interior, and belong more exclusively to the life within. The author nowhere teaches this. He takes a classification which has grown up in the practice of naturalists, and which they deem to be of their own creation, and shows, that, so far as it is correct, it really exists in nature; and that each group in it has a being as real as that of any material thing; and that this comes not from any operation of physical causes, but from the mind and hand of the Creator. He aims to prove the reality of the groups by showing characters in the

structure and form of the body which distinguish each. It would have added little to the proof, in the eyes of scientific men, if he had brought out the characters of the life of the animal; for the science of the present day is almost exclusively occupied with matter, and in considering animals, with their bodies. The vital principle, as it is called, is considered as something added to the body to set its machinery in motion; and life, as the essential part of the animal, — itself organized, and giving to the body all its characters, — is nowhere known among scientific men. Even when viewed in its external manifestations, it is regarded as too abstract to yield results of any great scientific value; and, beyond the external habits of the animal and the functions of the body, life is generally spoken of as a hidden force. Science might say, that something like muscular and sensitive tissues and their action distinguish animals from plants, but would hardly refer to delight and instinct as doing it.

Perhaps, then, science must be brought to acknowledge more fully that there is order in nature independent of physical causes or the inventions of human understanding, by means of its external manifestations, before the deeper principles of that order can be received. This will, indeed, be a great step; and this the essay before us aims to bring about.

The author, in different parts of the volume in which this essay is published, gives us some means of learning what would be the effect on the grouping if the characters of life had been brought forward. This is especially the case where he applies his principles to practice, which he does in giving the classification of Turtles.

The individual is distinguished by the most external characters, such as have arisen in the incidents of its relations to the outer world, and are connected with place and time. As it has a material existence, it is subjected to material influences. It must also be more or less distinct in the qualities of its life; for we know, that, of those animals with which we are familiar, no two of the same species have the same disposition: but these distinctions are of a subordinate kind.

The species has no complete material existence, and thus is

not affected to any great extent by material causes, and is independent of the influences of time and place. Still, many of its characters belong to the skin, which is the outermost covering, and which stands between the rest of the body and things without. They are differences in color, in proportion of parts, in the length of the hair, and others, such as make the animal a part of the scenery of nature, and fit it, without any intervention of its own will, to the constant or regularly changing conditions of the surrounding elements. The characters of life — such as the choice of particular kinds of food, the willingness to associate or to live alone, and the like — are above those of the individual, but are still very subordinate and external. In describing the genera of Turtles, the author takes, as the principal parts upon whose details of structure the genus rests, the jaws, the bill, and other dependent organs used in seizing food, and in eating, — that is, those which belong to the voluntary part of nutrition; and, in the description of the genera of one of the families, we find the following: —

"It thus appears that there are among Turtles natural groups founded upon the organs with which the animals take their food, and upon them only. These groups unquestionably are genera."

The bodily characters, then, which distinguish this group, are such as are immediately connected with the animal's delight in food, and with its voluntary action in getting it.

The characters of form which are given in the description of the families of Turtles seem to be connected generally with the voluntary defence; that is, with the shunning what would be contrary to the animal's delight.

The order itself of Turtles, and its sub-orders, seem to be based mostly upon the organs of locomotion; that is, upon the organs which the animal uses in seeking what will gratify its delight.

Even from these few imperfect *data*, it appears, that, as we rise higher in the grouping, the characters of life become more prominent, and their external manifestation — that is, the characters of the body — take a more and more subordinate place. If this is really the case, the principles of this system of classification have a most striking likeness to principles in the law of degrees.

If we would appreciate the full value of our subject, we must remember that this system of grouping has grown up in the practice of generations of strong minds, devoting their energies to the study of the facts in nature; and that much of it is founded upon the observations of all people, in all ages, upon the organized beings around them. Let us, then, take another view of it in the light of New-Church philosophy.

The essential and innermost parts of the life of an animal consist of delight and instinct; and, of these, the delight is the deepest. The whole life is made up of these two and their derivatives. They are not mere entities without quality; but, like any other existing thing, they are made up of distinct parts, and are fully organized and complete in structure and form. Of this organization we know but little, except as we see it manifested in the body and in bodily action, and in the operations of our own soul. The delights and instincts come from the spiritual world. They take on, one by one, external forms, until, in the complete body, we see the complete earthly form of the spiritual organization within; and, in its structure, we see an image of the structure of that organization. This influx of spirit into matter is according to the law of degrees: for all being flows outward in the natural plane in a way which corresponds to its descent through the higher planes to its own; that is, by distinct steps. At one step, one series of delights takes on their external form; at the next step, another series takes on its external form; and so on, until all are ultimated in the material body. We can see some of these steps in the natural plane of our own life. We feel natural delights in our soul. We know they enter the brain and nerves, and then the organs of sense and motion; and something fully corresponding to them makes up the life of the nutritive system; that is, of the organs of digestion, absorption, circulation, secretion, respiration, and others whose function it is to take matter from the outer world, elaborate it, and build up the organs which are the more immediate recipients of life. The force which drives the blood through the body corresponds to delight; and the care with which the absorbing vessels take up the proper matter, and with which the tissues appropriate what

they need, corresponds to instinct; and, in general, the action in all the functions of the body corresponds to delight, and the manner of acting to instinct. The heart, where action is strongest and most predominant, corresponds to the will, which is the seat of delights; and the lungs, where the blood is purified, and where there is a constant care and attention, as it were, in selecting from the air the proper materials in proper quantities for the blood in all its changing states, correspond to the understanding; which, in animals and in the animal part of our own life, is instinct.

It is delight and instinct which characterize the animal kingdom, and distinguish it from the other two great divisions of nature; and delight and instinct, fully ultimated, and clothed with material forms, make up the complete individual animal. Do not the steps by which they take on, series after series, the external characters in becoming a complete individual animal, correspond to those by which series after series of external characters are added in forming the groups within the kingdom down to the individual? But since, as said above, the life of an animal flows outward, and takes its external forms according to the law of degrees, then it seems, at least, that the grouping, in the system of classification before us, arises from the existence in the relations of animals of that same law; and that thus it is, to some extent at least, really founded in the laws of the order of the animal kingdom.

Animals in the world correspond, we are taught, to affections; or, what is the same, to delights in the soul. Each natural delight springs from the innermost of the natural plane of the soul, and proceeds outward to action. It first takes on a perception of the gratification which its object will yield; then, a thought concerning the qualities of that object; then, a more particular examination; until, by successive additions through the senses, it gets the necessary external forms; and, through the muscular system, it becomes a complete material act. If the prompting delight corresponds to that which makes an individual a member of the animal kingdom, do not the steps by which it proceeds outward to act correspond to those by which the individual becomes a member of

one after another of the groups? and does not the complete action correspond to the complete individual? If so, all the delights in the natural plane of one soul correspond to all the delights which make up the interiors of the animal kingdom, and all the acts of one human life correspond to the individuals of the animal kingdom. By this, the correspondence of the rest of the natural world with human life is not at all excluded: for, as an animal has matter with laws and properties, in common with minerals, and growth and reproduction in common with plants; so the animal kingdom, in a way, represents the whole natural world, and corresponds to all the delights in the natural plane of the human soul, with their progress outward through successive steps, and, in the individuals, to all the outward actions of a human life. As the individuals of the animal kingdom, and their lives, are ever changing, while yet the kingdom preserves its unity and the laws of its existence; so the acts of a man, and their prompting delights, are ever changing, while yet his outer and inner life preserves its unity, and the laws necessary to its being. The animal kingdom is constantly receiving its being from above: so is human life. To both, it descends through the higher planes, according to the law of degrees; and, in both, it proceeds outward to its external forms according to the same law, which is the law of all being, and which takes its rise in the character of Him from whom all being flows.

So far, then, as we know the order which governs the relations of animals with one another, we may see in it a likeness of the deeper principles of the order of life and being which flow from the essential truths of religion. Such is the true use of all science and philosophy; and, whatever may be the objects of the laborers in science, to this end is Providence leading their labors; and the New Church on earth will find, that, as fast as she is willing and ready to do it, she can show her children, in the order of nature, an image of the laws of their being, and of the laws which the Creator of all, their Father, gives them in his Word to guide their daily lives.

J. E. M.

NEIGHBORLY LOVE.

One very good sign of genuine neighborly love is the willingness to acknowledge, and the ability to appreciate, the good qualities which others possess. It is the nature of neighborly love to seek out and encourage good qualities in others; and not only to refrain from exciting the evil passions of others, but to endeavor, as far as possible, to lead them away from whatever may excite them. Self-love looks with contempt upon all besides itself: it really esteems no one, and only pretends to esteem those whom it can make its servants, tools, and accomplices. Neighborly love seldom fails to see something in another to esteem, — some good which we ourselves do not possess, or which we do not possess in so great a degree, and in respect to which we can esteem the other as better than ourselves; and, if it does not find it, it pities, but does not despise, still less hate, the unfortunate object of its regard. For not only is the good of every one of our neighbors somewhat different from our own, but true charity is modest and humble in the appreciation of its own goodness, and willing to exalt that of the neighbor above its own. Thus even those who are really highest of all do not seem to be looking down from a height upon their brethren, as beneath them, but as one with them in the work of doing good each according to his ability. D. H. H.

EXTRACT FROM SWEDENBORG.

There are several reasons, concerning which I had information from heaven, why it pleased the Lord to be born, and to assume a humanity, on our earth, and not on another. The principal reason was because of the Word, in that it might be written on our earth, and, when written, be afterwards published throughout the whole earth, and, when once published, be preserved to all posterity; and that thus it might be made manifest, even to all in another life, that God was made Man. — *E. U.* n. 113.

JOURNAL OF THE THIRD ANNUAL MEETING OF THE OHIO GENERAL SOCIETY OF THE NEW CHURCH, HELD AT CINCINNATI, SEPT. 25, 1857.

CINCINNATI, O., Friday Morning, Sept. 25, 1857.

THE Third Annual Meeting of the General Society of the New Church in Ohio was convened in the New-Church Temple, in Cincinnati, this morning, at half-past ten o'clock.

The meeting was opened with reading from the Word, and prayer, by Rev. J. P. Stuart.

On motion of Mr. Carpenter, a Committee was appointed on the Order of Business and the Religious Services during the session. This Committee was made to consist of Messrs. Giles, Richards, and Stuart.

The Society then adjourned till seven o'clock this evening.

Friday Evening, seven o'clock.

The Society met pursuant to adjournment; and the meeting was opened with religious service by Rev. J. P. Stuart.

The evening was set apart for hearing the missionary reports, and for a general consideration of the missionary cause.

Mr. Stuart offered some remarks concerning the past operations of the Society in the missionary work, giving his own experience as to the best methods, and a general account of his own labors during the past year; and, at the close of his remarks, presented the following report: —

Rev. J. P. Stuart's Ministerial Report.

URBANA, Sept. 24, 1857.

To the General Society of the New Church in Ohio.

Dear Brethren, — Since our last annual meeting, I have been constantly engaged in the work of the ministry; and beside my duties at Urbana as pastor of the society, and as instructor of the classes in college who are studying the higher philosophy of the church, I have visited several other places, for the purpose of preaching the Word and administering the ordinances. During the year, I have instituted two societies of the church; have administered the Holy Supper eight times; have baptized forty-five persons, of whom seven were adults, and thirty-eight children; have administered the rite of confirmation to six persons; have solemnized one marriage; and have officiated at three funerals.

According to the order of the General Society, in June last I extended the license of Mr. W. G. Day to preach as a probationer for the ministry; and application has now been made for his ordination.

All of which is respectfully submitted,

J. P. STUART.

Mr. Day also presented the following missionary report: —

Missionary Report.

To the Ohio General Society of the New Church.

Dear Brethren, — During the past year, I have been partially employed in the duties of a licentiate in the district of the General Society. My labors have been principally in the northern portion of the State. I have visited several different places; preaching the doctrines of the church, circulating the books, receiving subscriptions to the General Convention, and the periodicals of the church.

I have preached in all twenty-two times, — three times in Rockport, four times in Clyde, four times in Bowling Green, twice in Bryan, once in Bellefontaine, seven times in Urbana, and once in Cincinnati.

In these and other places, and along the lines of travel, I have furnished books and tracts; selling some, and occasionally distributing others when they were needed. The list of the books sold includes almost all of the theological writings of Swedenborg, books on his life, the Compendium of his writings, together with many copies of the Liturgy, and a variety of the collateral works of the church.

I have received and forwarded subscriptions to the funds of the General Convention, amounting to $57.60; also to the "New-Jerusalem Messenger," $75.25; to the "Magazine for Children," $16; to the "New-Jerusalem Magazine," $35; and to the "Intellectual Repository," $5.

Under the auspices of the Committee on Statistics, appointed at the last annual meeting, I have begun the work of making out a general report of the population and membership of the New Church in the district of the General Society. This report includes a list of societies, with the number of members and the New-Church population in connection with them, together with several other particulars concerning the state of the societies, and also a list of places where there are receivers of the doctrines; showing the number of avowed receivers, the name of one, the number of children, the meetings for worship, ministerial attendance, &c. In the places where I am engaged, in the northern part of the State, I have prepared a record of the different families in the church. In this there is a column for the parents in the family, another for the children, another for the birthday, another for the name of the minister by whom they were baptized, a column for the occupation, and another for remarks, in which the deaths which have occurred in the family are noted.

This record is now nearly completed for the several places in the northern part of the State; and it is submitted whether the completion of it for the entire district of the Society would not make an interesting and profitable document.

As to the general condition of the church in the north, I may say, that there is a steady improvement in the efficiency of its organization, and increased love for its worship, some accessions to its members, and a renewed zeal for the propagation of the heavenly doctrines.

The society in East Rockport has held regular meetings for worship during the past year in their temple; and they have had the visits of a missionary once a quarter. They now desire to raise a sufficient support to command the services of a minister, at least half the time.

In Clyde there have been some accessions to the circle of receivers; while one of their number, an affectionate believer of the heavenly doctrines, has been removed to the spiritual world. But, even in this event, the loss is regarded as more apparent than real; for it is felt that her removal from the society here is to a higher plane of being and a more interior life, where her influence may be more freely exercised and more fully felt.

The receivers in Clyde have held regular meetings for worship during the past year, generally in a private house; but, whenever a minister is present, the meetings are held in the Universalist church, which has been kindly tendered. They have had the visits of a minister once a quarter, and on some special occasions beside. They have lately made arrangements for a more efficient organization; and they expect to have their circle of receivers instituted into a society of the church during the coming month of October.

In Bowling also the preliminary steps are being taken for the institution of a society. Their number has been increased by the addition of three receivers from abroad; and their population, including children, numbers about thirty-five. There is a growing desire in the community to hear the doctrines; and their occasional worship is well attended. The chants and selections from the Word are used in worship; and they have a regular liturgical service, for which they have a growing affection. The meetings have hitherto been held in the Methodist church; but they are now fitting up a hall, to be used for the present as a regular place for worship.

Bryan, in Williams County, is a new place in the church. Here there are four avowed receivers of the heavenly doctrines, and others who are reading them affirmatively with interest and affection. In August last, I visited the brethren in this place, in company with Mr. George Williams, of Bowling Green. We staid over the sabbath; and I delivered two discourses on the doctrine of the Lord. The meetings were well attended, although the weather was very stormy and unfavorable; and the discourses, as far as could be ascertained, were well received.

As far as my own observation has extended, the present year has been accompanied with many blessings for the church in this district of the General Society. Among these we may note an increased affection for the church at large, a greater delight and more participation in her worship, and a more abiding zeal in the propagation of the heavenly doctrines.

It is the desire of the receivers in the northern part of the State to have the regular attendance of a minister for as much of the time as they are able to command his service; and they desire him to do for them, in a general way, what a pastor does for a single society. And they prefer to divide their contributions between the local and general uses of the church; giving as much as they can to provide for worship and preaching in their own several localities, and also giving something to provide for the general uses of the church, and for sending the missionary into new and destitute places, which otherwise could not be visited. And it is suggested that this distinction be recognized in the plans and operations of the General Society.

All of which is affectionately and respectfully submitted,

WILLARD G. DAY, *Licentiate.*

Mr. Giles read the following letter from Rev. J. H. Miller, which, in connection with the accompanying extract from the "Messenger," constitutes —

Rev. J. H. Miller's Missionary Report.

SUNFISH, MONROE CO., O., Sept. 15, 1857.

To the Rev. C. Giles, President of the Ohio General New-Church Society.

My dear Brother, — I see, in the "New-Jerusalem Messenger," a notice for the annual meeting of the Ohio General New-Church Society, to be held in Cincinnati on the 25th, 26th, and 27th of the present month; and, as my appointment at that time is fixed and published for Pomeroy, I cannot be with you on that occasion. I hope you will have a good and useful meeting, that you may devise wise means for the general dissemination of the doctrines of the New Jerusalem. The friends of the church may meet together: but they cannot very well see the immediate wants of the New-Church societies and isolated receivers; and I suppose they can no more provide for their wants in regard to preachers than they can provide pastors for Cincinnati, Boston, New York, or other places, so far as choice is concerned. The people must choose for themselves.

The Ohio General Society, however, may do what the General Convention is doing in some measure, and what many of the Old-Church societies are doing for what they call their "Home Missions," — provide to meet the deficiencies of the salaries of their preachers. This appears to me to be reasonable, and altogether an act of true charity, as well as an act of justice.

It is altogether derogatory to the character of a New-Church minister and missionary to go to those places only where the people are able to give the most money. Wherever there are New-Church people who are willing and anxious to have preaching, however poor they may be, they ought to have that preaching; and the wealthy members should supply their lack of service in regard to money. I have several places in my circuit that are poor, yet anxious to have preaching, and the ordinances regularly administered. I lately sent an account of my missionary labors to the "New-Jerusalem Messenger;" which, of course, you have seen. In that statement, I forgot to add two other places where I regu-

larly visit and preach; viz., Warren County and Montgomery County. One of these places, added to those I mentioned in the Magazine, makes the distance something over six hundred miles. At present, my time is all occupied.

From the middle of April, 1856, to the middle of April, 1857, I received from the friends where I preach, $267.45; and my travelling expenses for the time were $40.21; leaving me, for my salary, $227.24. So far, this year, my salary has been paid in proportion to the time.

As it is utterly impossible to travel in a buggy among the hills of Monroe and some other counties, I travel on horseback, which prevents my carrying books.

I may here say, that the New-Church friends everywhere receive me with kindness; and they collect together at the several meetings, which are truly religious festivals. These meetings come round, on an average, once in two months, except in Warren and Montgomery Counties, where it is once in three months.

Hoping that your meeting at Cincinnati will be crowned with every blessing,

I remain your friend and brother,

J. H. Miller.

Selma, Clark Co., O., Aug. 25, 1857.

To the Editor of the "New-Jerusalem Messenger."

My dear Sir, — This morning I arrived at home from an extensive missionary tour, being the second I have made since the fourth day of last April. My first tour occupied three months, and the last one just six weeks. My circuit is large; embracing, in one round, over six hundred miles. And I am happy to say that the New Church is everywhere prospering. There is less opposition to the doctrines, and a greater disposition to listen favorably to the truths of the New Dispensation, by those belonging to other denominations, or who belong to none. But the best feature of the prosperity of the New Jerusalem is, that Newchurchmen, generally, are coming more and more into the practical life of the principles and doctrines of the church.

The following are the chief places where I visit and preach: Ross County, and places in adjacent counties; the Rutland Society, in Kygerville and Pomeroy; the society in Sunfish and neighborhood, in Monroe County; the society in Belmont County; and that of Steubenville, and the Powell Place; besides intermediate places along the way.

I travel principally on horseback, which gives me an opportunity of visiting isolated receivers; and the ordinances are generally administered at each visit.

Last Friday I was called upon to officiate at the funeral of our old and much-respected friend and brother, Mr. James Mellor, of Wheeling, Va., who died Aug. 19, at the age of seventy-two, after one day's sickness that confined him from business. I suppose an obituary notice will be furnished by some friend for the "Messenger."

In passing through Marietta, I called to inquire for our excellent friend and New-Church brother, Eli Ijams, and found that he left this natural world, I think, the 26th of last May, no notice of which I had seen.

The whole of my time, including every Sunday, is fully employed in the missionary field or pastoral visits. It seems to be a settled conviction in the minds of our New-Church friends, that quietly and peacefully proclaiming the truths of the New Jerusalem by books and preaching, administering the ordinances, and living a good and useful life, are all that are necessary to the prosperity and ultimate triumph of the Lord's New Church.

Very truly your brother, J. H. Miller.

Mr. Giles then followed with some remarks on the success of the missionary operations, and the need of further support.

Mr. Giles, from the Committee on the Religious Services and Order of Business, announced the appointments for the following day; after which the Society adjourned till to-morrow morning, ten o'clock.

Saturday Morning, Sept. 26, 1857.

The Society met pursuant to adjournment; and the meeting was opened with religious service, conducted by Mr. Day.

On motion of Mr. Candy, the missionary reports, which were presented on the previous evening, were ordered to appear with the Journal.

Mr. Stuart presented a donation of thirty copies of the "Life of Mr. Wm. M. Chauvenet," from Prof. Chauvenet, of Annapolis, Md., for the use of the Society.

The Secretary was directed to express our thanks to Mr. Chauvenet for the donation; and the President was authorized to distribute them.

Mr. Stuart, from the General Council, presented the following application of Mr. John Curtis Ager, of Contoocook, N.H., to the General Society, for a license to preach the heavenly doctrines: —

Contoocook, N.H., Sept. 14, 1857.

To the General Society of the New Church in Ohio.

Being desirous of contributing my mite to the support and establishment of the Lord's kingdom on earth, and feeling it my duty to improve the opportunities that may present themselves for extending a knowledge of the heavenly doctrines, and believing that, according to true order, this should be done by the authority and sanction of some general body of the church, I humbly ask that you confer upon me a license to lecture upon the doctrines of the New Jerusalem, in accordance with the Constitution and Rules of your Society.

I apply to the General Society of Ohio, because I am yet a student of the Urbana University, because there is no general body of the New Church in New Hampshire, and because the members of your Society are best acquainted with my life and character, and therefore best qualified to judge of my fitness for the position.

Fully conscious of my inability and unworthiness, I ask you to decide whether I am fitted for the duties and requirements of such a position; and, whatever may be your decision, I shall be content with it.

Respectfully yours,

John C. Ager.

On motion of Mr. R. S. Canby, the application was granted; and the Ordaining Minister was directed to issue the license.

Mr. Stuart also presented the following papers, containing an application of the societies in East Rockport and in Urbana for the ordination of Mr. Willard G. Day into the ministry of the New Church: —

Rockport, O., May 10, 1857.

At a regular meeting of the New-Church Society in Rockport, Mr. James Nicholson was called to the chair, and Israel D. Wagar appointed Secretary.

The question of Mr. Day's ordination was taken up, and considered; and the brethren expressed their minds in freedom.

The following resolution was presented, as expressive of the feelings and wishes of the brethren, and adopted unanimously: —

Inasmuch as Mr. W. G. Day has visited us at stated times during the year past, and has preached as a licentiate and probationer for the ministry; and inasmuch as we are pleased with his efforts, and believe that he would be an efficient and useful minister in the New Church; therefore —

Resolved, That we recommend him to the General Society of Ohio, and request his ordination into the ministry of the New Church.

Signed, James Nicholson, *Pres.*
Israel D. Wagar, *Sec.*

At a meeting of the Church Committee, representing the New-Church Society of Urbana, held June 2, 1857, a paper was read by Rev. J. P. Stuart to said

Committee from the New-Church Society at Rockport, O., proposing to apply to the Ohio General Society for the admission of Mr. Willard G. Day into the ministry of the New Church by ordination; and as he is a member of this Society at this time, and has, in all his relations to it, sustained himself as a worthy receiver, therefore —

Resolved, That we cheerfully concur with our Rockport brethren, and would recommend Mr. Day as one who is qualified to perform the duties of a minister in the New Church.

AMOS A. RICHARDS, *Sec.*

On motion of Mr. Giles Richards, the application was granted; and Mr. Stuart was authorized to introduce Mr. Day into the priesthood by ordination.

Mr. Giles presented the following report of the General Council, which was accepted and adopted: —

Report of the General Council.

To the General Society of the New Church.

Brethren, — Since the adjournment of the General Society, the Council has held four meetings, — one on the 1st of September, 1856, in Urbana; and three in Cincinnati, — one on the 11th of June, and the other two on the 24th and 25th of September, 1857.

The most important things which have come before this Committee for their consideration are the following: —

1. The publication and distribution of the Journal of the last meeting of the General Society, and the President's Address.

2. The formation of a Board of Missions, to whose care was intrusted the whole subject of missionary operations.

3. The appointment of delegates to the General Convention.

4. Renewing the licenses of Mr. Willard G. Day, and Mr. J. M. Hibbard, of Athens.

5. Granting a license to preach to Mr. John C. Ager, of New Hampshire.

6. The presentation of Mr. Willard G. Day to Mr. Stuart for ordination into the first degree of the ministry.

The Journal of the last meeting was published in the "New-Jerusalem Magazine" and the "Messenger," and also in a neat pamphlet-form, and has been very generally distributed among the receivers in the State.

Rev. J. H. Miller has been engaged as missionary during the whole year. We regret that we have not a more detailed report of his labors, as we have no doubt he has much to communicate that would interest every one who loves the heavenly doctrines.

Mr. Day has been engaged about one-third of the time during the past year, principally in the northern part of the State; and you will learn from his report the extent and success of his labors.

There has been an increase in the amount of sales at the Book Depository during the last, over the previous, year; and we regard this as the beginning of a most important use.

In taking a general review of the efforts to disseminate the heavenly doctrines in our State during the last year, we find much to cheer and encourage us. We believe there has been more actual work accomplished than in any previous year since the doctrines of the New Church were first taught in our State. There is less prejudice against them, and a more general desire to know something about them. There is also a greater degree of interest manifested among the receivers themselves. They appreciate more fully the great spiritual use of meeting frequently for worship, and instruction in spiritual truths; and, as they value these advantages more highly, they are more desirous of providing the necessary means to secure them for themselves, and to offer them to others.

There seems also to be an increasing tendency to union in our efforts. We know that all who love the heavenly truths of the New Church have the same

end in view; and, as it is similarity of ends that conjoins, we feel confident that some slight differences of opinion, with regard to the best means of obtaining those ends, cannot long or widely separate us.

There seems to be no serious obstacle, then, in the way, to prevent us from moving steadily on, permanently securing all the ground we have gained, and gradually extending our efforts to places where our doctrines are not known.

To do this, however, efficiently and successfully, we need many things, but none which the Lord has not put it in our power to provide.

1. We need more men to act as missionaries and colporters. There are many large towns in the State, in which the doctrines of the New Church have never been publicly taught. Every town and village ought to be visited, that every one who hungers and thirsts for the truths the Lord has communicated to us may have the means of obtaining them.

2. We need a more general distribution of our books and tracts and general literature. There are a great number of Germans in our State; and some of them, we have no doubt, would receive the doctrines with more or less fulness, if they were presented to them in their own language.

3. But these uses cannot be performed without means. Our missionaries must be supported. If tracts are distributed, they must be paid for; and one receiver has as much to gain or lose by the performance or neglect of this duty as another. It does not seem to be according to the principles of justice, that those who perform this work should bear the greatest part of the burden of its support, as they are now compelled to do, or remain at home. There are probably very few among the most wealthy members of the New Church who would think they could give one hundred dollars a year for the general dissemination of our doctrines. How, then, can the missionary — who receives only two or three hundred dollars for his services, when, by any ordinary occupation, he could obtain four or five hundred — afford to give so much? But, if *all*, old and young, would give something regularly, systematically, there would always be enough in the treasury of the church to perform all these general uses in an efficient manner, and many a hungering and fainting soul would be fed and strengthened; many who are in doubt and darkness would be brought into a state of confidence, and their darkness dispelled by the clear light of truth. We therefore commend it to the General Society, as one of the most important uses it can perform, to devise some practical mode of obtaining sufficient means to disseminate our doctrines, without the burden falling heavily upon any one.

C. Giles, *President.*

Mr. R. S. Canby presented the following, which was adopted: —

Whereas the following preamble and resolutions, touching the education, preparation, and qualification of suitable young men for the ministry, were offered in the General Convention at its last meeting, and referred for consideration to the Committee of Ministers; namely, —

"Whereas the New Church needs an efficient and well-trained ministry; and whereas there is not at present any well-defined method of supplying this constantly pressing and increasing want; and whereas the education, preparation, and qualification of suitable young men for the ministry of the church is one of the appropriate uses of this general body; therefore —

"*Moved*, 1st, That this duty be devolved upon a Standing Committee or Board appointed by the Convention, and acting under its auspices; —

"*Moved*, 2d, That this Board be authorized to collect and disburse money for this use; to provide means of ministerial education, either in connection with some of the theological seminaries now existing, or by the foundation and endowment of a school of the kind under the control of the Convention, or by the employment of the services of the ministers of the church who are now officiating as pastors of societies, or otherwise; —

"*Moved*, 3d, That this Board be directed to proceed to the duty assigned them, and to appoint such agencies as they may find necessary in the completion of this work, and that they present a detailed account of their transactions to the Convention at its annual meetings;" —

Therefore *Resolved*, That we fully approve of these resolutions; and that we earnestly hope that some efficient plan for the accomplishment of this use may be adopted by the General Convention.

On motion of Mr. Stuart, Mr. E. Hinman, of Coleraine, was admitted as a member of the General Society.

On motion, it was *Resolved*, That all receivers of the heavenly doctrines who are or may be present are invited to take seats in this meeting of the Society, and to participate in its deliberations.

Mr. Giles Richards offered the following resolution, which was adopted: —

Resolved, That, in consideration of the delay necessary in digesting a permanent plan for raising funds for missionary purposes, a subscription-paper be headed and circulated, with the hope that twenty-five persons may be found who will give twenty dollars each for missionary objects during the present year.

Mr. Richards offered the following additional section to the second article of the Constitution, which was adopted: —

"Sect. 3. — Any society of the New Church may become a member of this body by vote of the same, and may be represented by delegates; and every society thus admitted shall be entitled to two delegates, and one delegate in addition for every ten members."

The Society then went into an election of officers for the ensuing year, with the following result: —

President . . . . . Rev. Chauncey Giles.
Secretary . . . . . Rev. Willard G. Day.
Treasurer . . . . . Mr. David Gwynne.

Members of the Executive Council. — R. S. Canby, Chauncey Giles, W. G. Day, John Candy.

The following resolution, offered by Mr. Day, was adopted: —

Resolved, That the General Council be directed to appoint annually suitable persons to deliver addresses, before the general meetings of the Society, on appropriate subjects.

On motion of Mr. Canby, Bellefontaine was fixed upon as the place of our next annual meeting, and the last Friday in September (Sept. 24), 1858, as the time.

Mr. Giles, from the Committee on Statistics, made a verbal report concerning the operations of the Committee during the past year, and the plans for the future.

The report was accepted; and Mr. Day and Mr. Miller were added to the Committee.

The Society then took a recess for religious service; and it was —

Voted, That, after the religious services to-day and to-morrow in connection with this meeting, the Society stand adjourned, as above provided.

On Saturday morning, at eleven o'clock, Mr. Day conducted the public worship of the Society, and preached from Isa. lx. 18.

On Sunday morning, at the opening service in the Temple, Mr. Giles, in behalf of the General Society of the New Church in Ohio, presented Mr. Day for ordination; and Mr. Stuart proceeded to introduce him into the first grade of the New-Church ministry by ordination: after which, Mr. Stuart concluded the morning service, and preached from Matt. viii. 20.

Chauncey Giles, *President.*

Willard G. Day, *Secretary.*

CONSTITUTION.

Declaration of the Object.

Inasmuch as the grand designs of the New Jerusalem cannot be accomplished by individuals acting alone, nor by societies in their separate capacity, nor, indeed, in any way except by union of effort on a scale commensurate with the work to be done, — which work is the enlargement of the church, and the regeneration of its members, — we have concluded to form a General Society of the New Jerusalem, and to invite all receivers of the heavenly doctrines in Ohio, and in the adjacent parts of Pennsylvania, Virginia, Kentucky, and Indiana, and others, to unite with us in this movement. The ends which we seek are, —

First, The formation of a plane of social intercourse, the mutual interchange of thought and intelligence, and the cultivation of religious sympathy, among brethren of the church who are remote from each other.

Secondly, The propagation of the faith by the work of missionaries and colporters, and the sale and distribution of the books, tracts, and periodicals of the church.

Thirdly, The proper qualification, arrangement, and authentication of the ministry.

Fourthly, The performance of the general uses that may arise in the movement of the church, or that may be referred to us by societies and isolated receivers, and that may accord with the acknowledged functions of the general societies of the New Jerusalem.

For the accomplishment of these ends, we desire to be formed into a General Society of the New Church, and to adopt the following Constitution: —

Art. I. — *Name.*

This body shall be called the General Society of the New Church in Ohio.

Art. II. — *Membership.*

Sect. 1. — The doctrines of the New Church are, — 1. That there is one God; that in him is a Divine Trinity, called the Father, the Son, and the Holy Spirit; that these three are distinct, and at the same time united in him, as the soul, the body, and operation are in man; and that the One God is the Lord Jesus Christ. 2. That saving faith is to believe in him as the Redeemer, Regenerator, and Saviour from sin. 3. That the Sacred Scripture is Divine Truth; that it is revealed to us as a means by which we may distinguish between good and evil, by which we may be delivered from the influence of evil spirits, and by which we may become consociated with angels, and conjoined with the Lord. 4. That we must abstain from doing evil, because it is of the devil, and from the devil; and that we must do good, because it is of God, and from God. 5. That in abstaining from evil, and doing good, we are to act as of ourselves; but we must, at the same time, believe and acknowledge that the will, the understanding, and the power to do so, are of the Lord alone.

Sect. 2. — Any individual, of a good life, who acknowledges these fundamental doctrines, may become a member of this body, either by signing the Constitution, or by signifying to the Secretary his wish to be enrolled as a member, or by vote of the Society when in session, and by contributing annually to the funds of the body as the Lord may prosper him or her.

Sect. 3. — Any society of the New Church may become a member of this body by vote of the same, and may be represented by Delegates. And every society thus admitted shall be entitled to two Delegates, and one Delegate in addition for every ten members.

ART. III. — *Organization.*

SECT. 1. — There shall be a President, Secretary, and Treasurer, who shall be chosen annually, and shall hold their offices until their successors are appointed, and whose duties shall be those usual to such officers.

SECT. 2. — There shall be a Standing Committee of twelve members; one-third of whom shall be elected annually, and who shall be denominated the General Council of the Society; and whose duty shall be to hold such meetings as they may determine, to devise ways and means for accomplishing the designs of the Society, to have in all respects the powers of the Society itself during the interim of its sessions, and annually to report their transactions to the General Society.

ART. IV. — *The Ministry.*

The same general order and arrangement of the ministry shall be adopted which prevail in the associations and other collective bodies of the church in connection with the General Convention.

ART. V. — *Conclusion.*

Special and Standing Committees may be appointed from time to time, by the Society or its General Council, when such provision is necessary; and all matters not herein provided for, and that accord with the general design of this body, may be determined by vote at any regular meeting.

INTELLIGENCE AND MISCELLANY.

LETTER FROM DR. TAFEL.

TUBINGEN, Oct. 1, 1857.

MY DEAR SIR, — The Centenary of the New Church has been made known in the German journals, without any doing of ours. At our meeting at Stutgard, Sept. 6, there must have been a reporter of the Roman-Catholic journal called "Deutsches Volksblatt," which is published at Stutgard; for, in its number of Sept. 10, there was an article on the New-Jerusalem church, containing a report of my discourse, but not a true one: wherefore I sent an article in reply, correcting eighteen errors, which appeared yesterday, without any remarks. From the report of the above-mentioned paper, a shorter one had appeared, as it seems, in the "Weser Zeitung;" for, in the "Universal Gazette," of Augsburg ("Allgemeine Zeitung"), of Sept. 18, I read such an article, credited to the "Weser Zeitung:" wherefore I sent an article in reply, which was inserted in the number for Sept. 24, as a "reclamation from Würtemberg;" and, as our friend at Schweinfurt wrote me that a similar piece had appeared in the "Nurenberg Correspondent," I sent to that journal a like correction. Similar articles appeared, as I heard, also in a newspaper of Frankfort, and in another of Switzerland.

I am now in possession of the manuscripts, consisting of nine volumes in folio, — two very large, and seven smaller ones. Four of the latter are already printed. The remaining five volumes may furnish eight volumes octavo, of twenty-five sheets each. There are, besides, other manuscripts at Stockholm, not yet sent, as well as the marginal notes to the Bible he used. The largest volume has on the back the inscription, in golden letters, "Index Biblic. Vet. Test., tom. i., ii." It seems, therefore, to have been bound first in two volumes, as, after the last

word of the alphabet ("Zona"), there are continuations of many articles, for which there was no more room in their place, — pp. 1–200.

Between the two parts, there are two sheets, filled in part with some numbers and a few remarks; which, however, are fragments of sheets pasted on white paper to preserve them, and to connect them with the volume. On the paper fragment pasted on the last page of vol. i. is the following remark: "1747, 4 Dec. st. v. dies gaudii et nuptiarum" ("day of joy and nuptials"); whence, at first sight, it was concluded that at least this first volume was completed Dec. 4, 1747. But this cannot be said; since, in an alphabetical index, the single articles are written according to the wants or occurrences of the author; and the last article may have been written first; or the author may have written such an observation at the end, as a convenient place, at any time during his labor.

We see, also, that not only the single articles, but also their parts, were written at different times, as it pleased the writer to continue them according to new observations. But even if we could suppose the paper fragment to belong really to vol. i., and to have been written at its conclusion, it is of a later date, and has greater authority, than the "Adversaria," the latest date of which is to be found on the last page (part 4, p. 225), and is Feb. 9, 1747; and although it is acknowledged by competent judges that the "Adversaria" is a work of great value, and contains much information not to be found in any other work of Swedenborg, we must say that this "Biblical Index" is of a still higher value, because it shows a higher degree of illumination, which we shall see, if we compare its spiritual explications with those of the "Adversaria;" for instance, that of Adam and of Eden, inserted on p. 366 of the "Intellectual Repository."

From these articles, it could be inferred that the term *Deus Messias* ("God Messiah") occurs; whilst, in the works published by Swedenborg, the Lord is always called *Dominus*. But it has already been said that *Deus Messias* is not a wrong expression; and that it means not a second person in God, but rather the contrary, as "God in Christ;" and, indeed, it is identified with Jehovah in a certain passage, where the article begins, "Jehovah, Jehovi, Dominus Jehovi, pro Deo Messia quia omnis divinitas in ipso. Esaj. xxv. 7, Quis Deus præter Jehovam? (Jehovah, Jehovih, Lord Jehovih, are used for God Messiah, because all divinity is in him. Isa. xxv. 7, Who is God save Jehovah?)"

It is only to be regretted that this largest volume contains no more articles, but excludes the proper names. Nevertheless, it contains much information, and gives us also Swedenborg's translation of the Old Testament, — that is, of Moses, the Prophets, and the Psalms, — and some parts of the New Testament, especially the Apocalypse; which translations are to be found under the single words occurring in them, which is a great advantage. In these manuscripts, too, we find the very fountains, or roots, of his notions and meanings; and I can even say that the works written by himself cannot be sufficiently understood without the knowledge of these manuscripts.

To give only one example: When I was translating No. 575 of the "True Christian Religion," I was somewhat perplexed to find therein, Isa. xxxiv. 15, the Hebrew word *Kippos* translated by *merula* (blackbird; French, *merle*), which does not harmonize with the character of the other animals mentioned in the passage. Nevertheless, Mr. Le Boys des Guays translated it by *merle;* and the English translator of 1845, by "great owl;" Mr. Moët, *le merle;* the first German translation of 1786, *der Igel* (the urchin); the second translation of 1795, *der Brachvogel* (the plover); the third, which was that of the late Mr. Hofaker, *die Amsel* (the blackbird). But, if they had consulted this manuscript, they would have found, "Merula, Isa. xxxiv. 15, *vide* Serpens" ("see serpent"); and, under the word *Serpens*, a correcting explanation, in these words: "*Merula*, lege *acontias*, vel jaculus serpens, quod nidificaturus et positurus, et dein collecturus ad umbras, pro malis erumpentibus ex damnatorum odiis inter se, quæ in diras eorum phantasias intrabunt. Esa. xxxiv. 19" ("*Merula* [or blackbird], read *acontias*, or darting serpent, that it will build its nest, lay, and gather under its shadow; by which

is signified evils rushing forth from the hatreds of the damned among themselves, which will enter into their direful fantasies. Isa. xxxiv. 19"). The authorized English translation has also "great owl;" and Luther, *der Igel* (the urchin). The translators quoted by Swedenborg, as Castellio, Tromius, Tremellius, and Seb. Schmidius, all have *merula;* whilst the present translators are quite sure that this is a false translation, but that of Swedenborg's "Biblical Dictionary" the only true one. For instance, Gesenius says, in his "Thesaurus Philologico-criticus Linguæ Hebraicæ et Chaldaicæ" ("Philologico-critical Treasury of the Hebrew and Chaldaic Languages") of 1842, "Nil dubitantes, accedimus Bocharto [Hieroz. iii. p. 19, Lips.], qui . . . esse censet . . . serpens jaculus, *ἀκοντίας*, serpentis genus, quod in jaculi modum prosiliens mordet; . . . nost. *Pfeilschlange:* vid. Boch. l. c., qui et aliorum conjecturas perstrinxit" ("Without hesitation, we agree with Bochart [Hieroz. iii. p. 19, Lips.], who thinks that it is a darting serpent, Gr. *ἀκοντίας*, a kind of serpent, which, leaping after the manner of a dart, bites; in our language [i.e. German], *Pfeilschlange:* see Bochart, l. c., who also has reproved the conjectures of others"). Wherefore also De Wette, Kraus, von Meyer, and others have *Pfeilschlange*, *Schiessschlange* ("darting serpent," "shooting serpent"). Many will say that it makes no difference in reality to us, whether it be translated *merula* or *serpens jaculus:* but, in the Word of God, not a word is a matter of indifference; and we possess the Word only as far as we understand its true meaning. But the matter has also a more general point of view. Every intelligent theologian, if he has our editions and translations, will infer, from this and similar examples, that Swedenborg was not superior to his age, and, especially in his translation of the Bible, dependent upon that of S. Schmidius; and that the Swedenborgians are a sect which, quite as much as others, close their eyes against science; whilst, in our case, we can now prove the contrary by quoting from the "Biblical Dictionary." This large work, marked in the "Intellectual Repository," p. 365, as vol. x., gives much information concerning the natural and spiritual senses of the Sacred Scripture; but the above-mentioned example shows, that it is also important as giving Swedenborg's translation of the Bible. The other four manuscripts have also the same importance respecting his translation of the Bible.

The next is another large volume, marked in the catalogue, p. 367, as vol. xvi., and having on its back "iii. 5;" being a verbal concordance of the New Testament in alphabetical order, in which the sayings of the evangelists and apostles are collected under different rubrics, for the most part without any farther explanations. There is, however, an appendix of three pages on the "Religio Græca" (Greek Religion), which is the more interesting because I have not found any similar information on the subject in any of his other works. Before the beginning, there is the observation, "Quod Jehovah in Veteri Testamento, et Dominus in Novo, dicatur Dominus dominorum et Rex regum" ("that Jehovah in the Old Testament, and the Lord in the New, is called Lord of lords and King of kings"), "n. 9167," which means No. 9167 of the "Arcana Cœlestia," Exodus, part ii., published in 1754. We have here the passages of the New Testament brought under their proper heads; and, if the passages quoted in any work published by him present ambiguities or errors, we can recur to this source: for doubtless, if he inserted them, he had before him this manuscript, composed by him to give the data, or *præmissa*, of a proof by induction. The remaining three smaller volumes may be considered a supplement to this work, of which volumes one is marked in the above-mentioned catalogue as vol. viii., and has on its back the inscription, "No. 39, Index Bibl. Nom. Propriorum" ("Biblical Index of Proper Names"); and begins, after some remarks, with the title, "Nomina Virorum, Terrarum, Regnorum, Urbium" ("A Register of Names of Men, Lands, Kingdoms, and Cities mentioned in the Sacred Scriptures"). It contains notices of these names to be found in the Holy Scripture, together with some remarks. The two other small volumes, marked in the catalogue

as vols. ii., iii., form one work, and have on their back, vol. ii., "40, ii., Index Biblicus;" vol. iii., "41, iii., Index Biblicus." These three volumes have also, as it seems, the tendency to give a sufficient knowledge of the literal sense of the words of the Holy Scripture as the basis of its spiritual sense, and are therefore also worthy of being preserved by publication, and used by the lovers and students of the holy Word of God.

From these circumstances, it will appear that the manuscripts at present in my possession have, as they are, already a great value for the church; and their publication will be necessary to give us a basis for the spiritual sense, and will enable us to compose a Bible in Swedenborg's Latin translation. But their usefulness will be greater, if, instead of publishing them as four different works, we should issue them as one work: to which arrangement they themselves seem to invite us; for the "Index Biblicus" of the Old Testament contains not only the Five Books of Moses, the Prophets, and the Psalms, but also the Apocalypse; while vols. ii. and iii. contain the Books of Joshua, Judges, Samuel, and Kings; and the "Index Biblicus" of the New Testament contains only the Four Gospels, with an article on Mary the mother of Jesus, and another on Mary Magdalene; whilst the Index of Proper Names comprises the whole Bible, that is, those parts of it which really belong to the Word of God, with some exceptions relating to the Paralipomena, and, in the largest volume, on Job; from which circumstance we derive confirmation that these books were written after the "Adversaria," which include also other books of the Old Testament. Besides, the character of the handwriting of many articles and their continuations is that of the later years, and not so easily to be read.

It would not be any thing new, if we should issue these five volumes as one work; for this has also been done with the four volumes already printed, which are brought into one, and are in strict alphabetical order. Nor would it be new, if we should give to these manuscripts the highest possible usefulness, by adjoining in his own words, from his printed works, everywhere, the wanting spiritual significations included in *signa interpellationis* [ ]. It became necessary to make such additions even in the reprints; for undesignedly there were sometimes words omitted, which were nevertheless required by the context, and therefore supplied from others of his works; but those additions were always indicated, as were the necessary corrections. By so doing, we should supply what is expected.

The receivers everywhere are looking earnestly for a "Dictionary of Correspondences," written by Swedenborg himself; but, in their present condition, those manuscripts are not such a dictionary, because the spiritual significations are not always given, and sometimes only from a general point of view. The expectation which I have spoken of was excited by Dr. Kahl's words, inserted in the "Intellectual Repository," p. 265, where he says, in a letter to me in 1841, "This Index, as you will see from examples, is more complete than Nicholson's 'Dictionary,' and more useful than Beyer's 'Index,' which cannot be used without possessing all the works of Swedenborg. . . . It appears to me as though this work could be used as a *janua totius systematis*, that is, 'a door to the entire system,' and render the study of the internal sense of the Word, and of the doctrine of correspondences, more easy. I wish to see this 'Index' printed as soon as possible."

To show what we have to expect from it, I have also communicated the articles which he sent me as specimens; and they are inserted l. c., pp. 365–7; in which also occurs the term "God Messiah." To satisfy, therefore, this just expectation, I have declared that I would collect with pleasure the spiritual significations, as far as they are still wanting, from all his works (or, rather, to complete my collection), and to adjoin them in the manner above proposed, *i.e.*, included in [ ]; and, of the whole work afterwards, if printed, an abstract translated into English could be made, whilst the whole work would remain for such as understand Latin, and are desirous of inquiring more deeply into the Holy Scripture.

Although I am not yet able to publish these manuscripts, I have pur-

chased new types for them, and also engaged the same amanuensis who has already copied so many volumes of Swedenborg's manuscripts. The five volumes at present in hand will make, I suppose, when printed, eight volumes.

I remain, my dear sir, with great esteem, yours very truly,

EMANUEL TAFEL.

DEDICATION OF THE GERMAN NEW-CHURCH TEMPLE IN BALTIMORE.

IT is well known to our readers generally, that the Rev. Arthur O. Brickman, who made a public declaration of his reception of the doctrines of the New Jerusalem about four years ago, and who has since been licensed, and also ordained, as a minister of the New Church, has been preaching to a small society of Germans in Baltimore. This society, aided by subscriptions from our New-Church friends in various parts of the country, has erected a small church in that city during the past year. We understand it is a neat structure, furnished with a Tabernacle, or Depository, for the Word, in the middle of that end of the church which is opposite the audience, having on one side a Pulpit, and on the other a Reading Desk, and a Communion Table and Baptismal Font in front.

The house was dedicated on the sabbath, Oct. 4, 1857. On this occasion, the other New-Church societies in Baltimore suspended their worship; and Rev. Samuel H. Worcester asssisted Rev. Mr. Brickman in the dedication. The services were partly in German, and partly in English; the former being conducted by Mr. Brickman, and the latter by Mr. Worcester. The following is the Order of Exercises, at each step of which an appropriate selection from the Word was read by the minister: —

1. The Word brought in, and placed in the Tabernacle, or Depository.
2. The Lord's Prayer.
3. The Word carried to the Pulpit, and there opened.
4. Lesson from the Word, — Rev. xxi.
5. Lesson from the Word, — Isa. lx.
6. Water poured into the Baptismal Font, and the Table prepared for the Lord's Supper.
7. A copy of the "True Christian Religion" placed on the Reading Desk.
8. Hymn, composed for the occasion by Rev. Mr. Brickman.
9. Dedicatory Address, in German.
10. Doxology (Book of Worship, p. 23).
11. Address, in English.
12. Chant, — Isa. lx. 1–5.
13. The Faith of the New Heaven and the New Church ("True Christian Religion," n. 1–3).
14. The Sacrament of Baptism administered.
15. A Marriage consecrated.
16. The Holy Supper administered.
17. The Ten Commandments, with responses.
18. An Anthem.
19. The Benediction.

We hope to have a full description of the house, to lay before our readers.

SOCIAL MEETINGS IN BOSTON.

THE Social Meetings of the Boston Society of the New Jerusalem will be held in the Vestry of the New-Jerusalem Church, on the following Thursday evenings, at seven o'clock: —

1857.

Nov. 19. — Lecture by Sampson Reed.
Dec. 3. — Sacred Music.
„ 17. — Lecture by John Westall.
„ 31. — Lecture by Theophilus Parsons.

1858.

Jan. 14. — Lecture by T. H. Safford.
„ 28. — Lecture by C. A. Dunham.
Feb. 11. — Lecture by William Rogers.
„ 25. — Lecture by E. H. Abbot.
Mar. 11. — Lecture by J. H. Wilkins.
„ 25. — Lecture by Jos. Andrews.
Apr. 8. — Sacred Music.
„ 22. — Lecture by E. A. Gibbens.

These meetings are intended to promote social intercourse among those interested in the doctrines of the New Church; and each meeting will close with a chant.

The Lectures will commence at half-past seven o'clock *precisely*.

JAMES REED,
EDWIN H. ABBOT,
JOHN DEAN,
EDWIN A. GIBBENS,
F. O. WHITNEY,
} *Committee.*

INSTITUTION OF A SOCIETY OF THE NEW CHURCH AT BOWLING GREEN, OHIO.

We learn from Rev. J. P. Stuart, that, on the 16th of November, he officiated at the institution of a society of the New Church at Bowling Green, O., consisting of nineteen members.

Mr. Stuart adds, "A spirit of devotion to the principles of the New Jerusalem — a spirit of order and harmony — pervades this little band of brethren. They live in a new part of the State (Wood County), and have but recently moved into that place. They have regular worship on the sabbath, and have engaged the services of Mr. Day for a certain part of the time. Mr. Day was present at the institution of the society, and administered the rite of Confirmation to eight of the young people, who are now members of the society."

TRAVELS IN THE HOLY LAND.

(Continued.)

Jerusalem, Sunday, April 15, 1855.

The greater part of Zion is now without the walls of the city, and is occupied by the different sects of Christians as a cemetery. We were shown here the graves of the Latins, the Greeks, the Armenians, and the Persians, each clustering together, but without enclosure. Near by is a little enclosure with locked door, in which are the graves of those of our countrymen who have died in the city; but I did not enter it. Lower down, on the slope of the Valley of Hinnom, is the English cemetery. Close to the entrance, on the inside, they are erecting a plain but good-sized building, to be used as a school connected with the Protestant mission. There are but some twenty graves in the yard, which has a few olive-trees in it, and some pleasant beds of flowers. We find Jews here, too, dressed in their best clothes, and strolling about to enjoy the holiday.

Re-ascending the slope of Zion, we entered by the Zion Gate, near the Tomb of David, and soon found ourselves in front of the Armenian convent, the most extensive one in all Jerusalem. We found the church expensively and elaborately decorated with gilding and pictures, and now nearly full of worshippers, all of whom had left their shoes at the door, after the Eastern custom, having come to witness the ceremony of the washing of the feet of the twelve apostles by the bishop. A long series of prayers were read in the Armenian language, occupying nearly an hour after our arrival, during which we walked about the church and the convent yards, and then ascended to a platform on a roof of one of the buildings, from which we got a view of the whole of this immense establishment. We saw several pigs about in the court-yards, and the usual number of solemn, long-faced cats, with cropped ears. The garden has some fine pine-trees, the first we had seen since leaving England; but we did not enter it.

On returning to the church, we found the washing of feet had begun, and stopped to see it over. There could not be a greater contrast than that between the lesson of humanity taught by Christ in washing his apostles' feet, and the gorgeous pomp and display on this occasion. The church was crowded with bare-footed and half-ragged worshippers, mostly wearing torn and dirty turbans; and the altar was decked out with all the gold and finery that the church could command. The bishop's dress exceeded in splendor any I remember seeing at Rome last summer, being literally brilliant with gold and jewels from top to toe; and he was so bolstered up with these stiff, clumsy robes, that it was with great difficulty that he could kneel down and dip his hand in the basin, after having it kissed by the man who represented the apostle. We turned away in disgust before the thing was half over, wishing to have some more pleasant association to carry with us from Jerusalem than any to be found here.

In this connection, I will say what there is to be said about the Church of the Holy Sepulchre, and the ceremonies we have witnessed there during Passion Week, and then dismiss the subject. The building is all in sight from our lodgings; and we visited it before breakfast the morning after we arrived, and many times since, first to see the place, and afterwards to see the people who throng there. The sepulchre itself is

enclosed in a marble monument, some twenty-five or thirty feet high, under the large dome of the church, and occupying an area some twenty feet by thirty on the floor. It is covered all around with votive offerings, in the shape of pictures, gilt lamps, &c., so as to almost hide the architecture. On the side where this monument is entered, facing the Greek chapel, are hung several dozen elegant silver and gilded lamps, the gift of the Latin, Greek, and Armenian churches; and in front of all is erected the grand altar, on which Mass is said, and the sacrifice of the Eucharist made. Near by is a stairway leading up to a chamber some twenty-five feet above the floor, believed by all true pilgrims to be the Mount Calvary; the identical spot of the crucifixion being marked by a socket in a gold plate, behind which a highly ornamented altar is placed, and over which lamps are always kept burning. A monk stands ready to sprinkle with holy water all who approach this spot; and here come men of all nations of Asia and Europe to prostrate themselves. In another part of the church, but a few steps distant, we were shown where the Empress Helena is said to have recovered the true cross, some three hundred and twenty years after Christ; its position being revealed to her by a dream. You descend into a vault to see this place, where there is another little chapel, with its altar and never-failing lamps. Sundry other holy places are distributed at convenient intervals about the church, in front of all which we generally found several pilgrims kneeling. Directly in front of the entrance-door is a marble slab, called the Place of Anointment, where the body of Christ was laid out before burial. It is polished by the kisses of thousands of pilgrims, who never enter the church without thus showing their devotion. A row of candles stands at each end of it, some twelve feet high, and from three to six inches in diameter, with sockets and sticks in proportion.

The Latin and Greek, the Armenian, Coptic, and Syrian churches each have separate chapels, decorated according to their means or taste. That of the Greek church is the most gaudy, and displays more gold than the others. The ceremony of the washing of the feet of the Greek pilgrims was to come off on the first day after our arrival; and we found the little area in front of the church, where it was to take place, crowded with spectators some four hours in advance. They were hoisting each other by ropes upon the terraces and house-tops about the area to witness the ceremony, and swarmed like bees all over the neighboring houses. The approaches to the church were so crowded, that I found it difficult to get out, on my way home, some three hours and a half before the ceremony, and was glad to break loose from the crowd before it became more dense.

The next day we went to hear the *Miserere* sung by the monks, and found no trouble in getting front seats on some temporary benches, even after the singing had commenced. About a hundred and fifty persons, mostly Europeans, were present, seated like ourselves, and a few hangers-on behind; but most of the church was empty. The singing was very fine, and different from any thing I had ever heard before. We only wondered why more people were not there to hear it. But they were reserving their strength for the evening. Directly after the singing stopped, the altar in front of the sepulchre was cleared away, and the seats likewise; and a new scene commenced. The passage around the sepulchre under the great dome was speedily thronged with a half-ragged crowd of Greek pilgrims, who, forming in companies of six or eight, began to race around the sepulchre as fast as their legs could carry them, throwing up their arms, and yelling like maniacs, and knocking down whoever stood in their way. I contrived to dodge these fellows, but not without one or two narrow escapes, and got out of the church on my legs at last.

The ceremony of the crucifixion and burial of Christ was to take place in the evening; and we all went down again after dinner, not as pilgrims, but out of curiosity to see what was to be seen. When we arrived, the church was fuller than ever; and we had to elbow our way about to get at the Latin chapel. Here a procession was forming, with a choir of little boys near its head, who sung anthems in Latin at intervals. A large wooden cross was borne aloft in front, with the figure of Christ, carved in wood, fixed to it with large wooden nails. The procession was formed, and

followed by hundreds of pilgrims of all nations, each bearing a lighted candle. I recognized among them several of my countrymen and English acquaintances, all Protestants, who expressed some surprise that we did not take a candle, and follow them: but I could not; and my companions were none the more disposed to do so. A sermon was preached successively in the several languages of modern Europe, also in modern Greek, Armenian, and Arabic, as the procession moved about the church, and proceeded to the chapel called Mount Calvary, where I saw the last of it. The figure of Christ was afterwards formally taken down; carried to the marble slab by the entrance-door, where it was anointed; and afterwards laid in the sepulchre, as I was told by those who waited till some time after midnight to see it all.

I walked and picked my way about the different chapels and passages of the church for an hour or two, observing the costumes and attitudes of the hundreds of Greek, Syrian, Armenian, Coptic, and Roman pilgrims, with whom every place was thronged; and never did I witness such a strange spectacle. They had all come prepared to spend the night, and were squatting or lying about on the floor in *piles*. Women and children of all ages were encamped in the Greek chapel, the floor of which was quite covered with them. They wore, as usual, but a small amount of clothing; and that looked as if it had been dragged through the streets a month without washing. Their robes and mantles had once been white cotton, but had now assumed various hues, according to their age. In the middle of each group was a jug of water and some coarse bread, which they attacked at intervals between their naps, as their appetites suggested. What with the squealing of half-smothered babies, the snoring of old women, and the confused murmur of voices, some talking Arabic, some Greek, and some Armenian; and what with the exhalations from the hundreds of unwashed bodies and dresses that were piled together in such a promiscuous way, with so little ventilation, — I was glad to make my escape, and rejoice in silence that I was not a pilgrim in the same plight, bound to spend the night watching the sepulchre.

The next day we saw something more disgusting than every thing before. It was the day appointed for the miracle of the Greek patriarch, who is believed to call forth original and divine fire from the Sepulchre of Christ, from which the thousands of pilgrims endeavor to light their candles; making a rush that has often proved fatal to some of them, and occasioned the death of some three hundred from suffocation about ten years since. To avoid such occurrences in future, the Turkish authorities, who hold the keys of the church, send in a strong guard of soldiers to preserve order on the occasion. We entered the church about one o'clock, an hour before the miracle was to take place, and elbowed our way with some difficulty to the space around the sepulchre, under the great dome. Here we found the same sort of demoniacal performances that had driven us out of the place the day before. The excited Greeks were racing and jumping about in companies of eight or ten, throwing their bodies into various painful attitudes, and swinging their heads, arms, and legs in every direction. They were half naked; and what clothing they wore was filthy beyond expression, and torn in all directions. They were reeking with perspiration from the violent exercise, and looked more like a party of American savages in one of their war-dances, than Christians in the very country where Christ lived, taught, and died. There was a circle kept clear about the sepulchre by two rings of Turkish soldiers with fixed bayonets; and between these rings the raving Greeks tore about, often lifting one of their number from the floor, and carrying him about standing on their shoulders, yelling like wild-cats. This scene continued for over an hour after I arrived; during which time I elbowed my way about, and came near being knocked down by these mad savages more than once. I found then, as at other times, that men wearing a respectable European dress were better treated in a crowd than the natives and Eastern pilgrims. Wherever I went, the crowd yielded to let me pass; and we could always pass the guard of Turks, where no one else could. About half-past two, the savages were stopped, as if they had had their share in the proceedings of the day; and a proces-

sion of monks and priests was formed in the Greek church, proceeding to the sepulchre, where long prayers were read. The patriarch then entered the sepulchre, and soon handed out the miraculous fire by a lighted torch. The crowd had by this time become most dense all about the body of the church; and motion was impossible. I had secured a place where I could see tolerably well; and the sight was perfectly horrible. A terrific rush was made towards the sepulchre in all directions: but the crowd was intersected by lines of armed soldiers in various directions, who beat about them lustily with raw-hides and with the but of their muskets; thereby preventing these poor Christians from squeezing each other to death in their eagerness to reach the holy fire. Every man, woman, and child among the Eastern pilgrims carried a candle, or a bundle of them, which soon became ignited by the fire, which was passed over the heads of the crowd in a twinkling. Not five minutes had elapsed after the first appearance of the flame at the door of the sepulchre before thousands of tallow-candles were blazing and smoking, and dropping melted tallow, all over the church. The poor creatures would plunge the flame into their mouths, singe their hair, and stuff it into their bosoms, as if to absorb its miraculous properties in their persons. The air had been bad enough before; but the candle-smoke now made it intolerable: and I beat and thrashed my way out as soon as I could. By dint of pulling, thrusting, kicking, shouting, and a liberal exercise of all the strength I could muster, I succeeded in reaching the door in advance of the greater part of the crowd, who were all as eager to escape as myself; and all used the same means, leaving every man to look out for himself. I felt, as I passed along the narrow streets towards my lodgings, as if it were a disgrace to be called a Christian among such a crowd; and looked, with a degree of respect I had never before entertained, towards the dignified and stoical faces of the Mussulmans, who stared at me with contempt on every side. No wonder that they despise the Christian religion and its followers, who demean themselves in a manner that we had just witnessed. If such are the only associations connected with Christianity in Jerusalem, I should wish I never came here. Indeed, there will be as much of the painful as the pleasant connected with all my recollections of the city and its modern inhabitants; among which, none are so far from our ideas of being Christians as those who bear the name. Indeed, if the alternative were forced upon me, to embrace the faith of Islam, or to join any branch of the Christian church which took part in the ceremonies we had witnessed, I should have chosen the former, as being most in accordance with my feelings and belief, as well as the least corrupted form of the original faith taught by Jesus himself.

The next day after this being Easter Sunday, we repaired to the church in the morning, to attend High Mass, chiefly in order to hear the singing of the anthems. The *Kyrie eleison* and the *Gloria in excelsis* were very finely executed; but the parade of gilded white satin dresses, and the long Latin prayers, were as tedious as usual. I left about ten o'clock to attend service at the English church, — a very neat and tasteful little building on Mount Zion, where we found an audience of some two or three hundred already assembled. It was a source of no small satisfaction to witness a form of worship so simple as that of the Protestant church, after what we had seen; but the sermon was sadly wanting in life, which might have been made so instructive, with such a subject, and on such an occasion, — the anniversary of Christ's resurrection, — and on Mount Zion too, within sight of the whole of the Holy City. The choir sang as if they were afraid somebody might hear them, — a contrast with the clear, open-mouthed singing of the Catholic chants. We had been invited to attend service here by our Consul-General for Syria, — a Mr. Wood, from New Hampshire, — whose office is at Beirout, and who had called on us the day before. He is a slow and rather thick-headed old fellow, and had found, as he said, that our countrymen were generally in bad repute here in Palestine, from the unfortunate quarrel that had arisen between some fanatical American missionaries and the English consul, —

an affair he had come here to settle. He said he was anxious to show to the English at Jerusalem that there were some different sort of people in America from those Millerites with whom they had come in contact, and therefore wished to have all of us appear at church; which we looked upon as a very singular reason to give for a very common piece of civility.

On the second morning after our arrival at Jerusalem, we all ascended the Mount of Olives before breakfast. We went out by the St. Stephen's Gate, on the east side of the city, which we first traversed. The goats and sheep, which are kept inside the walls at night, were just going out to pasture in great numbers upon the rocky hills about the city.

The descent from this gate into the Valley of Jehoshaphat is abrupt and steep, being about a hundred feet perpendicular. The channel of the brook Kedron is crossed by a stone bridge at the bottom; near which is the grotto, or cave, called the Tomb of the Virgin Mary. It is entered by going down fifty steps under the surface. A spacious chamber is found at this depth, ornamented as is usual in Roman-Catholic chapels, and lighted by the never-failing altar-lamps. We were shown to a little closet behind the altar, where is a marble slab, elevated some three feet above the floor, and looking as if made for a sink. This is said by the monks to be the veritable sepulchre of the mother of Jesus, and is worshipped by all the believing pilgrims, as one of the shrines at which they are bound to kneel in the deepest reverence.

[To be continued.]

OBITUARY.

James H. Magwood, of Charleston, S.C., was removed to the spiritual world on the 16th of July last. Mr. Magwood — better known as Col. Magwood — was a full receiver and firm believer of the doctrines of the New Church; and had been so nearly all his life, having been initiated into a knowledge of them in his youth, by his uncle, Dr. Robert Magwood, one of the earliest receivers in that State. Mr. Magwood was affable, open, free, social, and warm-hearted, in his intercourse with others; and his general life and conversation were marked by strong conscientiousness, and trust in Divine Providence. In his mind, the doctrines of the church seemed always to be uppermost; and it is believed he earnestly endeavored to live according to them. His general life and character were distinguished by great kindliness, and by generosity even to a fault. In his society and conversation there was much to love, and to furnish the theme of kindly remembrances. He was forward in presenting the doctrines of the church, earnest and confident in his advocacy of them, and open and free in expressing his belief and his views; but he was liberal to others, and treated their opinions and convictions with respect.

Mr. Magwood inherited a large estate, consisting of a plantation with many slaves. The possession of these slaves was always the great trouble of his life, and an all-absorbing call upon his conscientiousness. His firm belief, whether right or wrong, was, that, in the present state of things in this country, their condition could not be improved by emancipation; and, before the tribunal of his conscience, these slaves had been placed in his hands by Divine Providence, for him to keep, and treat kindly, as their master, guardian, and father. How to do this was always to him a matter of perpetual anxiety.

Mr. Magwood was a constant student of the doctrines of the New Church, and was highly respected for his knowledge of them by his brethren of the Charleston Society, among whom are persons both of distinction and ability. After the decease of Capt. Knight, he was the President of that Society till his own departure.

PUBLICATIONS OF THE GENERAL CONVENTION.

TO aid in disseminating the Heavenly Doctrines of the New Jerusalem, to minister to the wants of isolated and initiate receivers, and to furnish instruction suited to the states of New-churchmen and their families, the General Convention of the New Church in America has taken under its control, or established, the following series of PERIODICALS; to which the attention of all who are friendly to the New Church is respectfully solicited:—

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The General Convention has also purchased the stereotype plates of the American translations of the following of Swedenborg's Works: "The True Christian Religion;" "Conjugial Love;" "Heaven and Hell." These plates, together with those of "The Liturgy, or Book of Worship," have been removed to the Convention's Publishing Depot, 215, Canal Street, New York. Editions of these works, and of such others as may be deemed useful, will accordingly be published hereafter in New York, and furnished at rates that will secure their distribution through all the avenues of trade. Orders for such works as may from time to time be announced are respectfully solicited.

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